

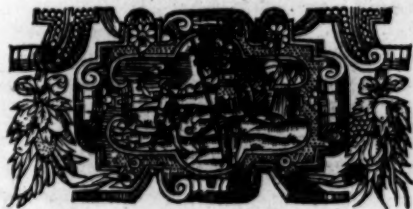
THE SOULES
IMPLANTATION
INTO
THE NATURALL
O L I V E.

By T. Hooke

Carefully corrected, and much enlarged, with
a Table of the Contents prefixed.

JAMES I. 21.

*Receive with meeknesse the ingrafted Word, which is
able to save your soules.*



LONDON,
Printed by R. Young, and are to be sold by Fulke
Clifton on New-Fish-street-hill. 1640.

THE SOUTH
IMPERIAL
TO
THE NORTH
OCEAN

44.5 ydi



000000

Printed by R. J. King, and sold by J. W. F. King, 1840.



THE CONTENTS.

T wo wayes God prepareth the heart for Christ, Pag. 1	
It is also prepared by contrition and humiliation, 2	
Doct. None but a broken heart is an house for Christ, 3	
Two lets of faith removed by brokennesse of heart, 6	
By faith the soule goeth out to another for all sufficiencie. 11	
Use 1. Repraeſe to them that would have comfort without brokennesse of heart, 15. and them that dislike brokenheartednesse in others, 18	
2 To get comfort begin in sorrow, 22	
3 Comfort to the broken-hearted in two respects, 25	
Doct. The heart must first be prepared for Christ, 31	
Preparation for Christ standeth in three things, 35	
Use 1. Those reprov'd who thinke to have mercie and heaven upon a sudden, 40	
2 A miserable estate to live in the old sinnes, 47	
3 Prepare for Christ, or thinke not to enjoy him, 55	
Motives to prepare for Christ, 56	
Doct. The Ministry a speciall meanes to prepare us for Christ, 68	
A powerfull ministry consisteth in three things, 71	

The Contents.

<i>How a powerfull Ministry workes upon the heart to prepare it for Christ,</i>	79
<i>Affliction prepares the heart for the Word, the Word for God,</i>	88
<i>Use 1. Much fault in Ministers, that their peoples hearts are not fitted for Christ,</i>	84
<i>2 Fearfull in their estate whom a powerfull Ministerie workes not upon,</i>	88
<i>3 Let the Word be powerfull to prepare thy heart for Christ.</i>	90
<i>Two things keep from Christ,</i>	95
<i>What ingrafting into Christ is,</i>	99
<i>Doct. Christ delayes not to come into an humbled heart,</i>	106
<i>Use 1. Great comfort to each humbled soule,</i>	114
<i>2 They are of a naughtie spirit who endure not broken spirits,</i>	118
<i>3 Chuse the broken-hearted for companions,</i>	120
<i>4 Be thankfull for this great respect of Christ to thy poore soule,</i>	122
<i>5 They that would have Christ dwell in them, must be willing to be humbled,</i>	125
<i>Christ neare the soule, yet not discerned, for foure rea- sons in us, 133. and for three reasons in Christ,</i>	147
<i>Doct. Christ takes possession of every humbled soule,</i>	157
<i>Three wayes he disposeth the heart to himselfe,</i>	168
<i>Use 1. Reproofe of them that keepe Christ out of posses- sion,</i>	171
<i>2 Give all to Christ, whose it is,</i>	176
<i>Doct. Love and joy by the Spirit wrought in a broken heart, for embracing mercie as it deserves,</i>	180
<i>The reason of Gods order in working these graces,</i>	187
<i>Gods promise the ground of our love, and how,</i>	195

His

The Contents.

<i>His love to us begets love in us toward him, and how,</i>	201
<i>Use 1. Nature breeds no love to Christ,</i>	206
<i>Saints love not duly, because they rely not on the promise,</i>	211
<i>2 Comfort to them that love Christ, 213. and blessednesse,</i>	216
<i>Notes of true love to Christ,</i>	217
<i>3 Reproofe of them that love not Christ in truth, 231.</i>	238
<i>sorts of them,</i>	240
<i>Enmitie against Christ shewed three wayes,</i>	243
<i>Glozing nenters described and shamed,</i>	246, 247, &c.
<i>Hypocrites enemies to Christ, foure sorts of them,</i>	250
<i>Discoveries of not loving Christ,</i>	254
<i>Hee that wrangles against truth, never loved Christ,</i>	258
<i>2. arg.</i>	261
<i>Expresſion of sorrow for ſin limited,</i>	273
<i>Continuall sorrow as needfull as continuall beleeving,</i>	274
<i>4 Love the Lord Jeſu in ſinceritie, 272. meanes,</i>	281
<i>Three hinderances of loving Chriſt, ibid.</i>	286
<i>Three things in Chriſt to make us love him,</i>	291
<i>Three things done by Chriſt for a ſinner, though as yet hee want aſſurance.</i>	300
<i>Two meanes to bring our hearts and the promiſes together,</i>	302
<i>Doct. In greateſt wants true Chriſtians have cauſe enough to rejoyce in God,</i>	304
<i>Use 1. Reteine comfort in God whatſoever thou wanteſt,</i>	305
<i>2 Reproof to them that grow uncomfortable for croſſes,</i>	ibid.
<i>3 Make this ſure, God is the God of my ſalvation,</i>	Doct.
<i>Six meanes to rejoyce in evil times,</i>	

The Contents.

Doce The sorrowful seed-time of true Christians (in the exercises of humiliation and mortification) yeelds them a rich and joyfull harvest,	312-313
Causes of true joy assured by mourning,	314
Use 1. Sharpe Preachers make you gainers, <i>ibid.</i> &	315
2 Enemies helpe the joy of Christians,	315
3 Esteeme none by present grievances,	316
4 Sow still, though in teares,	<i>ibid.</i>
5 Be patient in suffering for God,	317
6 Comfort in death, our owne or friends,	318
7 Be painfull in thy calling,	<i>ibid.</i>
8 Encouragement to repent of sinne, and renew our repentance.	319

THE



THE BROKEN HEART.

ESAY 57.15.

For thus saith the high and loftie One that inhabiteth eternity, whose Name is holy; I dwell in the high and holy place; that is, in heaven, which is his throne: and I will dwell with him that is of a contrite and humble spirit, to revive the heart of the humble, and the heart of the contrite ones.



Here are two main parts of the preparative worke for Christ:

First, the manner of the worke on Gods part: and this discovers it selfe in these two particulars.

I. In proposing Christ in the Ministerie
B of

of the Gospell, as the most beautifull object which the soule can view or affect; *psal. 2. 12. Cant. 5. 9. with 6. 1.*

2. That God doth by an holy kind of violence plucke the sinner from sinne to himselfe; as in that place, *Iohn 6. 44. No man can come to me, except the Father which hath sent me, draw him.*

The second is on our part; a frame and temper of the heart that God workes upon us by this holy kind of violent drawing. This discovers it selfe in these two particulars:

1 Contrition.

2 Humiliation.

For the handling of these two, wee have chosen this place of Scripture. And I intend not to trade with every particular in the Verse, but so much in it as fitteth my intendment in hand.

Expof.

That which I aime at, is in the middle of the Verse: *I dwell with him that is of a broken heart.* Give me leave to open the words. The great God of heaven, that inhabiteth eternitie in glory, for the comfort of every poore broken-hearted sinner, saith, *hee will dwell with him.* The Lord hath but two standing houses; the one is in heaven in glory, the other is every broken heart, and every shivered soule.

Gods two
houses;

How he
dwels in
the heart.

Now how doth God dwell in the heart

of

The broken Heart.

3

of a poore sinner? The Apostle, *Ephes. 3. 17.* tells us, *Christ dwells in our hearts by faith*: and it implies the constant abode of Christ by his Spirit in the soule, being received, and entertained by faith. So that first there must bee a broken heart, before there can bee faith, or before Christ will dwell in our hearts to our comfort. Consider what a kind of heart it must be wherein God will dwell. It must bee an humble and a shivered spirit. Hee dwells in heaven by his glory: yet, though thou wert as low as hell in thy selfe, God will come and take possession of thy heart marvellous graciously.

In the words, so farre as they concerne my purpose, the thing mainly observable is, the necessitie, and excellencie of this broken and humble soule. It is the only receptacle of the Lord Iesus Christ. If you will have Christ and grace to dwell in you, you must get humble spirits.

So the Doctrine in generall from hence is this: *The soule must bee broken and humbled, before the Lord Iesus Christ can, or will dwell therein, and before faith can be wrought therein.* There must bee contrition, before there will bee an inhabitation of Christ in the soule.

As men, specially great men, will have their houses ayred, before they come to lie there,

Doct.
None but
the broken
heart is an
house for
Christ.

Foretold.

*Ad aperien-
dam speciem.
Hieron.**The flood-
gate of so-
row, a dore
of hope.*

there; so this contrition is the ayering, or sweeping of the soule, that so it may be inhabited. This was typified and foretold in the old law. When the people of Israel were to goe into the Land of Canaan (which shadowed the kingdome of grace here, and of glory hereafter) they must goe through the vast, terrible, troublesome, and roaring wildernesse, and through those streights and extreme hazzards, before God brought them to the Land of Promise. Whereby the Lord typified thus much unto us, that before the soule can bee truely possessed of Christ, it must goe through these rockie wayes of contrition and humiliation, *Hos. 2. 14. Therefore behold, I will allure her, and bring her into the wildernesse, and speake comfortably to her. And in vers. 15. I will giue her the valley of Achor for the dore of hope, and shee shall sing there, as in the dayes of her youth, and as in the dayes when she came out of Egypt.* Compare that 15. verse with *Ioshua 7. 25.* The doore of hope is nothing else, but the expectation of all good things from God; which hee hath promised. And here remember the story of Achor: *Achan* had stollen the wedge of gold, and the Babylonish garment, and therefore God departed away from the Campe. Now the Lord pursued him, and caused the people to stone him with stones; and they called the place,

The broken Heart.

3

place, *The Valley of Achor*, to this day, .i. The Valley of trouble and affliction. The Lord hath reference to his former dealing As he did before in the time of *Ioshua*, hee first subdued *Achan*, and then hee gave them successe against all their adversaries: (As if he had said, I will give them the Valley of contrition and humiliation for the Gate to all comfort and sweet refreshing, here and hereafter :) So you must goe through the wilderness to this Valley of Achor, before you can come to this doore of hope, to this Land of Canaan: you must stone these corruptions of yours, which have troubled the Spirit of God, and then there is a doore of hope set open for you.

And as it was foretold, so it was the end why the Lord Iesus Christ was sent: as *Isa. 61.1.2. The Spirit of the Lord is upon mee,* (saith *Isaiah* in the stead of Christ,) *because the Lord hath annointed mee to preach glad tydings unto the meeke, hee hath sent mee to bind up the broken-hearted, to proclaim liberty to the captives, and to comfort all that mourne.* Nay, the Lord hath not onely sent Christ to this end, and promised this, but he hath done as hee did promise. And this is the condition upon which he hath promised and given all comfort to his people: as in *Psal. 34.18. The Lord is nigh unto them that are of a broken heart, and saveth such as be of*

Accomplished.

a contrite spirit. Hee is neere them, to comfort them, and to assist them, and deliver them: and thus the Saints of God have found it; as *2 Chron. 33. 12.* where the Text saith, that *Manasses humbled himselfe mightily before the Lord, and hee found peace to his soule, and the Lord pardoned his sinne.* Hee was a mighty sinner, and had mighty rebellions, and mighty pride of heart, and therefore the Lord laid him as low as the dust, though hee were a King. As hee had beene a mighty sinner, so hee was now a mighty patterne of humiliation, and the Lord had mercy on him.

Two reasons
of the point,

The reasons and grounds of Gods dispensation this way, are these two especially.

1 Whether we consider the receiving of faith, and Christ with it; or,

2 The keeping and maintaining of faith; being received. In both these it is plaine, that God will breake our hearts, before hee gives us Christ or faith. I say, it is necessary in the way of his providence.

Ans. 1.

1 It is an especiall meanes to make way for faith, and for Christ, because all the lets and impediments which hinder the entrance of faith into the soule, are removed by humiliation and brokennesse of spirit. Now besides many other boles and springs (as in a locke there are many springs and little bolts, besides the maine bolt; so I say) there are two

Two lets of
faith remo-
ved by bro-
kenesse of
heart,

maine

maine bolts which make the soule incapable of faith, which being removed, faith will come into the soule.

The first let which is an hinderance to the worke of faith, is this: there is a settled kind of contentment which the soule taketh up in its owne estate: and the heart of a sinfull creature sitteth downe well apaid in that sinfull miserable condition wherein he is, and hee desireth no other, nay, hee would have no change in this kind. This is one maine bolt which stoppeth the way, and keepeth faith from comming into the heart. This is the frame of every mans heart naturally. So we see in *Deut. 29. 19.* And if it come to passe, that when hee beareth the words of this curse, that he blesse himselfe in his heart, saying, I shall have peace, though I walke in the imagination of mine owne heart, or adde drunkennesse to thirst: The Lord will not spare him, but the anger of the Lord, and his jealousie shall smooke against that man, and all the curses that are written in this booke, shall fall upon him, and the Lord shall blot his name from under heaven. People blesse themselves in their condition, notwithstanding all the promises of blessing, and threatning of judgement. If any man have such a root of bitternesse in him, and shall blesse himselfe in this condition, and say, I will promise my selfe an happy end, let *Moses* threaten what he can: I tell

1 Lett.
To seek contentment in the naturall condition.

thee, the wrath of the Lord shall smooke against that man. See that notable place in *Iob 21.14.* It imports so much : For they said to God, *Depart from us ; for wee desire not the knowledge of thy wayes :* that is, wee are as we would be. When wholsome counsels and exhortations are ministred, namely, that they would take up a better course, and be more holy before God, and yeeld obedience to him in his Word ; and the Minister biddeth them take a farewell of their pleasures and profits, and they thinke wee invite them to losse : now all the while that a poore sinner quiets his heart in this condition, it is meerely impossible, (in the course of providence,) nay, it is a flat contradiction, that ever grace should be bestowed upon that soule, or that ever faith should come there. For faith purgeth the heart, wheresoever it comes : as the Apostle saith, *2 Cor. 5. 17. All things are become new, all old things are passed away.* There must be a new frame of the heart, and a new course of life and conversation. Now for the soule to approve of its condition, and yet desire to goe out of it, these two cannot stand together in reason ; and therefore know, that while people please themselves in this condition, and, let the Minister say, what he will, and let God reveale what hee will, still they thinke they cannot be in a better estate : I say it is impossible,

The broken Heart.

9

sible, that ever, upon these termes, faith should come into the heart: for faith will bring a change. Therefore when the Lord will doe good to a soule, hee will make him see his sinnes, and make him weary of them, and tire him with the sense of his condition, and shew him the necessity of faith, and that he must be a new man: and then he is content to take that way, whereby he may be better disposed of by the Spirit of God. In the Gospell the phrase is this, *The whole need not the Physitian*. He thinks himselfe well, and therefore what need he goe to Physicke? And it is so in common reason. No man can reare up a new house, but he must first pull downe the old. If a man be fish-whole, what need doth he see of Christ? as many people see no need of this humbling, and this strictnesse, and they thinke they love God in their owne apprehension, and therefore they quiet themselves in that condition. But God will plucke downe this old frame, and then there is a way to build a new frame in the heart. Before the heart is broken, the soule would not bee otherwise, and therefore it cannot be content to be under the power of faith, which would worke a change of the heart.

Mat. 9. 12.

The second maine hinderance of faith is this: Suppose the soule were sensible of its condition, and were wounded and broken, and

2. Let
To seeke a
sufficiencie
at home:

and could bee content to have ease and reliefe: yet the soule seeketh for succour from its owne sufficiencie: and when as the Word hath discovered our condition unto us, and now we see we have need of reliefe, we have recourse to some shift of our owne. And this doth wonderfully crosse and oppose faith: nay, faith cannot come into the soule, till the Lord undermine this corruption of heart. This is a fruit of *Adams* rebellion; for when the Lord put into his hands a stocke of grace, that hee was made perfectly happy and righteous, and able to doe whatsoever God commanded, while hee continued in this estate of innocencie, hee needed not to goe out of himselfe to find succour and reliefe, he had no need of Christ. This is the finfull temper that hangeth upon all the posteritie of *Adam*, that (though fallen from God) we will scramble for our owne comfort, and doe what wee can by our owne strength to procure comfort, and ease, and shelter to our owne soules in the day of distresse. Happely God layeth a man upon his sicke bed; and awakeneth his conscience; and in this condition men will promise and resolve any thing, that, if God would spare them, they would doe any dutie to get Gods favour toward them; and they thinke it is some outward reformation of some ungodly practises that will give God contentment: and

110
The broken Heart
110

and so they rest in themselves still. And hence it is, that after a great deale of horror of conscience, in conclusion they fall backe to their old courses, or else they content themselves with an outward and overly reformation of life, and take up a calme civilized course, till they come to their death-bed, and then their hearts faile them : and the reason is this, because the heart was never thoroughly humbled. And it may be a man thinks, if he shall now pray, and heare, and doe some duties, then all will bee well, never seeing an utter insufficiencie in himselfe, that hee may receive mercie from the Lord. This is the lowest and last hinderance of all, and there is nothing more crosse to faith than this. It is commonly the shift that Satan puts upon men in their troubles, meerey to make them doe something out of their good parts, and good gifts, and there to rest themselves, and so to sinke downe into the Pit before they bee aware. Now this crosseth the worke of faith : for the nature of faith is this, it is the going out of the soule to another, and to see all sufficiencie in another, and to fetch all from another. To have supply in a mans selfe, and to see all-sufficiencie in Christ, these two cannot stand together. So that while the soule is thus possessed with his owne sufficiencie to procure ease to himselfe, it is certaine

By faith the
soule goeth
out to ano-
ther for all-
sufficiencie.

taine this stops the worke of faith, and hinders the pouring in of faith into the soule, whereby you should goe wholly out of your selves, and fetch all from Christ.

Therefore marke now what followes. As contrition tooke away the former hindrance, so the Lord hath this worke of humiliation, whereby hee shuts backe this bolt, and makes him to see an utter inability in himselfe to procure or receive any good. For there are many finnes which formerly he hath committed, and many weakneses and wants whereof he is guilty. Now when this is done, then the barre is removed, and the lets taken away by these two, contrition and humiliation. Consider that place *1 Cor. 3. 18. If any man would be wise, hee must be a foole, that he may be wise*: and if any man will be made rich, hee must see himselfe poore; and if any man will have succour in his miserie, he must see himselfe unable to relieve himselfe; and then the Lord will doe it for him. There cannot be faith in the soule, if either of these doe remaine in the soule still. Now these being taken away, the soule is fit to receive the worke of faith. As it is with a man that would take a graft from a tree, and graft it into a new stocke, first it must be cut off from the old, and then, secondly, be pared and made fit for the other: so it is here; all the sinfull sonnes of men grow upon the root

of

of *Adams* rebellion, and wee prosper and thrive there. *Adam* was the old and wild Olive, and Christ the true Vine, and the new Olive. Now before wee can be transplanted from the old Olive into the true Olive, God must first cut us off from our old finnes by contrition; and secondly, pare us and fit us by humiliation: and then wee are fit to be ingrafted into Christ. Where these two graces are wrought, the soule cannot be void of faith: and as surely as God is in heaven, hee will undoubtedly poure faith into the soule.

So the substance is this: If by this brokennesse of heart, and this contrition and humiliation of spirit, the two maine barres and lets of faith are removed, then it is necessary that God worke this in the soule. But the first part is cleered, and marvellous plaine, and therefore the other cannot be denied. If you will be in your finnes, and in yourselves, you cannot be in Christ: you cannot bee in your selves and in Christ too. This is enough for the first argument, and it is the life of the point.

2. This brokennesse of heart is marvellous necessary, because by this meanes faith is preserved. For when the heart is truly broken, there followes this thing; The soule prizeth faith and Christ, and is thankfull for the least mercy God giveth. Hee that stands

in

Reas. 2.

in need, will be thankfull for any mercy or
 favour: as in *Psal. 35. 10.* *All my bones shall*
say, Lord, who is like unto thee? Me thinks
 I see *David* in his distresse, besieged with
 many miseries: and when the Lord had eased
 him, and freed him, see how hee reasons
 with himselfe: O Lord, the heart that thou
 hast healed, this broken spirit that thou hast
 bound up, nay, all these bones which were
 once shattered all to pieces, thou hast set
 them againe, and they shall say, *Lord, who is*
like unto thee? As if hee had said, Here is
 mercy indeed, for mine heart hath found it,
 and mine eye hath seene it, and mine hands,
 and all my bones can say, *Lord, who is like*
unto thee? Before he was burthened with his
 sins, and now he prizeth mercy wonderfull-
 ly. One dramme of faith is worth a hundred
 thousand worlds to a weary burthened
 soule. As it was with the Iewes, they had a
 yeare of Iubilee, wherein every servant was
 set free, and every bondman, and every
 debtour set at libertie: this is nothing else
 but the yeare of the Gospell, and the glad
 tydings of Salvation that is offered to all in
 the same. The Master, or hee that lent the
 money, cared not for this yerre, but the ser-
 vant and the borrowers, they only longed
 for that yeare, and for that day, that they
 might be delivered. So it is here with a poore
 soule: he that never felt the burthen, nor the
 bondage

The accepta-
 ble yeare of
 the Lord,
Esa. 61:2.

bondage of sinne, cares not for the glad tydings of the Gospell; but the poore oppressed creature, that hath beene in the house of bondage by Satan tempting, and his owne sinfull heart plaguing him, when the day of salvation is offered, he receives it thankfully.

And, as the soule prizeth grace, so it will hardly part with it, when it hath it, because it was got with so much difficulty. We use to say, Lightly come, lightly goe: but when the soule hath gotten faith with so much difficulty, and had many troubles of soule, before ever God gave an assured evidence of his love and favour, hee will not suffer sinne or Satan to plucke it away. Oh, it cost him many a heaue heart, and many a troublesome day, before he got a little mercy, and shall hee now part with it for a little pleasure or profit? that he will never doe.

Then it is very reasonable, that God should wound a man, and breake his heart to make him taste his meat, and to relish mercy. Thus you see the heart must bee broken and humbled, before the Lord Christ will come to dwell therein.

Now what's the Use?

The first Use is for reproofe; and it checks the opinion and practice of two sorts of people. If this be Gods way, that before he will come into the soule, he must have the heart fixed and brepared, the house must bee

ayred:

Use 1.
Of reproofe
to them that
would have
comfort
without bre-
kance of
heart,

ayred: then (I say) it confutes the conceits of a company of carnall persons that bee in the world.

1. The meere civill Professour, that would sleepe in a whole skinne: hee could be content to have heaven, and mercy, and hee hopeth he is in the right way; but this melting of the soule, and this bruising of the heart is more than God requireth, or more than God looketh for: onely he hath invented a new way, and a shorter cut to heaven than ever God revealed. Hee thinks some melancholy man only may bee troubled and perplexed; but otherwise it is not that which God requireth at the hands of men. And therefore after a sleepe kind of profession, without any life, or power, or soundnesse, he goes on: *Iob 21. 13. They spend their dayes in ease,* saith the Text, *and in a moment goe downe to hell.* There are a world of poore sinners that are thus deluded: and because God hath given them some restraining grace to keepe them within compasse, therefore they goe on in a kind of chearfull contentednesse, and thinke that all is well. And when they come to their sicke-beds, they have nothing to say for themselves; nay, we cannot force comfort upon them, for then they flie out, and say it is not for them. And if wee tell them of what they have done, and that they have made a faire profession,

In sicknesse
false comfort
sayeth.

and have prayed, and done many duties, and
beene well accounted of, and so forth : see
what they answer : It is true, I have done this,
or that, but this is onely the outside : but oh,
this heart of mine was never broken truly,
onely I reformed my selfe outwardly, and
made a profession indeed, but the bottom
was never truly laid. As it is in sailing, so it
is in living. Though a man have a faire
calme day, and see the Sunne, yet this will
not bring him to the haven : he must have a
wind to drive the ship. So it is with many a
sinfull creature in the world : hee puts forth
to Sea, and he wil needes goe to heaven, and
taketh a sweet kinde of sleepe lazie course,
and will reforme himselfe outwardly, but his
heart was never broken nor humbled : hee
will never be landed, before hee was never
tossed. Tossed hee must bee, and that with
some violence too : but this man that was
never troubled, shall never bee comforted.
I have observed it, as it was in the materiall
Temple which *Solomon* built, all the stones
were hewed and polished before they were
put in the building : so here Christ is the
Temple, and every true Christian is a stone
for it, as the Apostle *Peter* saith, *1 Pet. 2. 5.*
Ye also as lively stones are made a spiritual house.
Will the stones come close together in any
building, except first they be hewed and fit-
ted? or wil the heart ever come to close with

C

God,

2.

Those re-
proved, who
dislike bro-
kenesse of
heart in o-
thers.

God, except it be humbled and broken? so those knotty proud hearts of yours must be planed and hewed, before you will rest upon God for mercy, or yeeld obedience to him. How farre God breaketh and humbleth, we will shew afterward.

2. This may fall heaue upon the brave Spirits, and boone Gallants of the world, that are not able to see and approve this brokenesse of heart in others; they count it a womanish and weake kinde of disposition, and make a mocke of this humility of heart, and when God hath wounded, and humbled a poore sinner, they tread upon him, and follow him with desperate disgraces, reproaches, and discouragements. I need not mention their language in this case, I wish wee were freed from them. What say they? And are you one of these broken hearts and tender consciences? Take heed how you sinne; for if you doe, you must weepe out your eyes, and mope out your dayes in a corner, even for ever. Good Lord, is it possible that ever there should rest such inhumane, desperate, diuellish prophaneesse in the heart of any man upon earth? Let mee presse a passage or two to this end, that such as are guiltie of this sinne, may take notice of it; as there are too many of them in this age. This argues a man almost forsaken of God, and (I had almost said) reserved to everlasting

everlasting destruction. There is no greater token, that God never purposeth any good to that man. Consider that place in *Psal. 69.* 23, 24, 25, 26, 27, 28. The holy Prophet makes many fearful imprecations, as though he would pluck justice from heaven: *Let their eyes be darkened that they see not, and make their loynes continually to shake. Pour out thine indignation upon them, and let thy wrathfull anger take hold upon them.* Oh what a strange passage is this, that a man that was inward with God, should rend the heavens to pull downe vengeance thence for such men: Who are all these? Surely they were some Divels incarnate, and no men, that Gods Prophet would pray against: *Let their habitation be desolate, and no man to dwell in their tents.* Why? what's the matter? *For they persecute him whom thou hast smitten, and they talke to the griefe of those whom thou hast wounded.* Lord (saith he) *adde iniquities to their iniquity, and let them not come into thy righteousness.* You that are guilty of this, consider it. Me-thinkes it might make the soule of a sinful man to shake at the hearing of it. When God hath wounded the heart, and awakened the conscience, and the Lord hath spoken bitter things to his heart, wilt thou grieve those that God hath smitten? It is an argument of a man whom God hath devoted to destruction. Were a man's eyes opened, and

his conscience awakened, it would make him tremble. Thou that hast bin an enemy to the Saints of God, and because the Saints of God cry mightily, and dare not doe as they have done, to joyne with thee in thy wicked courtes, wilt thou (I say) reproach them, and lay more burthen upon them, and say, What, you have had Sermons enow? Now you are wounded, and you must mourne, and you must be holy. The God of heaven hath spoken this by his holy Prophet *David*, who knew those wicked wretches. Though I know none such (it may be) for the while, yet no question there be such in the Congregation. He that now makes a mocke of contrition, shall breake for ever; and he that will not now be broken, shall have the wrath of God to burne in his heart for ever in hell. The Lord in mercy breake the hearts of such men, and make them to say, Good Lord; is this the brand of a reprobate? and what? shall my name be blotted out of the booke of life? I have persecuted such and such a man, and such a woman: the Lord grieved him, and I grieved him too. His was the sorrow, but mine was the sin, and shall bee my shame for ever, for ought I know.

Another passage is, *Deu. 25: 17, 18, 19.* When the people of Israel came from Egypt, *Amalek* tooke advantage against them when they were weake. Remember. (saith the Text)

what

what Amalek did unto thee by the way, when you came forth of Egypt; How hee smote thee when thou wert faint and weary. Therefore it shall be when the Lord thy God shall give thee rest from all thine enemies, that thou shalt blot out the remembrance of Amalek from under heaven. And 1 Sam. 15. 2, 3. seventy yeares after, the Lord remembered that. For the Text saith, I remember what Amalek did to Israel, how hee laid wait for him in the way when he came out of Egypt. Now therefore goe and smite Amalek, and utterly destroy all that they have, both infants and sucklings, and oxen, and the like. What this Amalek did, even so doe these wicked men. When a poore soule is humbled, and will forsake his finnes and his wicked wayes, and he groweth faint and feeble-hearted, and wonderfull heavie burthened, wilt thou now turne Amalek? Wilt thou kill him that is now burthened under the heavie wrath of God? and wilt thou now raile upon him? Curse Amalek. I will remember him, saith God. Take heed lest God remember thee, and root out thee and thy posteritie from under heaven. Nay, the Lord himselve, and all the Saints doe rejoyce in the ruine and destruction of an ungodly wretch: as in the example of Doeg, Psalmic 52. 3, 4, 5. Thou lovest evil more than good, and lying rather then to speake righteousness. Selah. Thou lovest all

devouring

devouring words, O thou false tongue. God shall likewise destroy thee for ever, hee shall take thee away, and pluck thee out of thy dwelling place.

Selah. Thou lovest grieving words. Well: God will serve thee in thy kind; and when thou art in hell, the righteous shall rejoyce over thee, and say, Lord, this is he that grieved the hearts of such as were humbled: this is he that had a proud heart, and scorned to be humbled, and therefore shall everlastingly be damned. The Devils themselves will rejoyce in thy torments, and say, What, are you become like to us? This is the man that scorned to be humbled, and to have his heart broken: what, is hee come downe to hell now? The hearts of the damned shall be enlarged to glory in thy confusion. Indeed if a poore soule feelee any weight of sin upon him, then all the Towne is up in armes against him. Oh see your sinne, and goe and breake your hearts for this sinne. Dislike not in others, what yourselves are bound to be, and to doe. This of the first Use.

Ysa 2.

To get comfort, begin in sorrow.

2. It is a word of direction and instruction, how to get this grace at the hands of God; goe Gods way, and goe the ready way. If ever thou wilt receive grace from God, doe that which God doth: as *Hosea 2. 14: Behold, I will allure her, and bring her in to the wilderness, and speake comfortably to her.* Be thoroughly wounded first, and then

looke

look for comfort and ease. As it was in the Sacrifices of the law, they did first kill the Sacrifice, before they did offer it; and first they did pound the incense, then burne it: so your soules must be broken by true contrition, before you can receive any comfort: as in *Iosel 2. Rent your hearts, and not your garments, and then turne to the Lord.* First rent the heart, and then offer the heart in sacrifice to God. We use first to burne the waxe, and then seale with it. As it is with vessels that are old and bruised, a little washing and mending will not serve the turne, but they must bee all taken in pieces, and made up new: so wee are all vessels of wrath by nature, and a little patching will not serve the turne. It is not enough for a man to say hee is sorry for his sinnes, but his heart must be thoroughly humbled and broken; then hee is fit to be made a vessell of grace here, and of glory hereafter. Of all things in the heart, God cannot endure this patching in the worke of grace, to sow grace and sinne together. As in *Daniels* Image, which was partly clay, and partly iron, and partly brasse, so it is in a Christian course, a man may easily be an Image of a Christian, but not a sound Christian: he will not have an heart humbled and broken before God easily. Therefore in vaine they worship God, and labour to approve their hearts to God, that thinke

Simile.

Josel 2. 13.

to come to salvation, and yet in the meane time this brokennesse of heart will not downe with them, And the reason why so many men fall backe from a good course, and come to such desperate discouragements, is, because they doe not walke in Gods way. When a man will reare up a frame of grace in his fancy, as he that set up a brave house in the sand; when the winds blow, and the stormes come, it falleth by and by: so when you reare up frames of grace in your imaginations, and thinke you are holy, and shall have Christ, but yet you never felt this powerfull worke of grace; if any temptations come, or any thunderbolt from the Word, this shakes all in pieces. Dig deeper therefore, and labour for this humbled and broken heart, and build upon that, and then the heavens shall sooner faile than this shall come to nothing.

This also may be a word of advice to the Ministers of God, to teach us to begin as God begins, not to presse faith upon them presently. No, no: lay downe these proud hearts, and let all these mountaines be laid low, and these crooked thoughts bee made straight, and then all flesh shall see the salvation of our God. This only is, not to heale and daube with untempered mortar. Let us walke with God in his way, and follow his course, for the good of others, and for the furthe-

furthering of our owne account in the day of the Lord Iesus. And, you people must not thinke, that we must alwayes speake that which will please you. There is a wholesome severitie and sharpnesse. The Surgion helps by lancing and applying corrosives, as well as by gentle salves.

3. This is for comfort to all that have entered into this condition; that they may continue and carry themselves boldly therein. If thou canst say God hath truly broken and humbled thee, doe not labour to free thy selfe from this, and to find an healing from hence, but labour first to comfort thy selfe in respect of thine owne present condition: secondly, in regard of the reproaches, and disgraces of wicked men.

1. In regard of the miserie that such poore soules are in. Though the burthen be heavie, yet it is the way of comfort. When the reed is bruised, it is farthest off from breaking. If thou hast an heart broken with the burthen of thy sinnes, and smoaking with any poore desires towards God, comfort thy selfe: though the way be tedious, yet the end will be comfortable; for God is now making way for himselfe to come and dwell with thee, and for thee with him.

Object. Oh but, will some say, the wrath of God is marvellous fearefull, and wondrous heavie.

Use 3.
Comfort to
the broken-
hearted.

1. In respect
of their pre-
sent heavi-
nesse.

Answe.

Ans. I answer, it is so, yet Gods anger is like the thunder-bolt, that melts the sword, yet hurts not the scabbard. The wrath of the Lord, if it comes against a proud rebellious sinner, will breake him in pieces : but if the soule tremble at Gods wrath, and hath an heart to yeeld in obedience, the Lord will never hurt that man ; and he never wounds him so farre, but that he may heale him. Who would not bee cut, that he might be cured ? What though wee have our hearts broken, and our consciences wounded ? Now the house is ayred, God will come anon. Now the gold is melting, God will make it a vessell of glory anon, and therefore cheere up your selves in this kind, It is a foolish feare that the child hath : the child seeth his father pressing the grapes, and thinkes he wil spoile them : and so, when he seeth the gold melting. If thou hast a wife perplexed, and burthened for her sins, comfort thy selfe, and let it not grieve thee, God is now pressing the grape, and melting the gold, that he may make good wine, and pure gold ; he is humbling thy heart thereby, that he may bring thee in obedience to him, that so thou maist receive mercy from him for ever. Who would not goe on in sack-clotha-while, that hee might weare silke for ever ? Who would not be humbled, that he may be for ever comforted ? as *Esay 61.3.*

God

God hath appointed comfort for them that mourne, to give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse. If you have the spirit of heavinesse upon you, and there are many miseries threatned, and many corruptions burthening of you, well, goe your wayes cheered; you shall have a suite of joy and gladnesse put upon you, and then you will never repent you of all the sorrowes, and burthens that you have undergone. When God shall give you the assurance of his love, it will never repent you in the day of your death, when all your teares shall be requited with abundance of joy and comfort: therefore herein bee comforted, and know that God intends good to thee by this dealing of his. They that sow in teares, shall reape in joy.

2. As to comfort your selves in regard of your present heavinesse, so also in regard of the disgraces and reproaches which are cast upon you: when your neighbours grow strange, and looke as farre off, let this be your comfort, God is neere to such as are of a broken heart. It may be, thy husband or thy wife are gone, and are weary of thy company; let this comfort thee, God will not be weary of thy company. Though there is malice neere to pursue thee, yet there is mercy neere to comfort thee; and God will dwell in

1. In respect
of evill men
discountre-
nancing.

in thee, though it may bee thy neighbours will not dwell by thee. *Psal. 51. 17. The sacrifice of a broken and contrite heart, O God, thou wilt not despise.* There the Prophet David saith, that the Lord preferres this Sacrifice before others. What though men distast thee, if the Lord accept and regard thee? What if men refuse and despise thee, if the Lord love thee, and delight in thee? Therefore all you broken-hearted sinners take this word of comfort, goe on, and goe cheerily, and the God of heaven bee with you. Though you bee poore in the world, and live in a smoakie cottage, yet the Lord will dwell with you in that poore cottage, and in that poore family of yours, and hee will revive that poore heart of yours. Where the King is, the Court must be prepared for; and when the Lord Iesus Christ comes to dwell in the heart of a poore sinner, he will comfort him. He that sitteth in heaven, and hath ten thousand thousand of Angels to minister unto him, hath but two Thrones, the highest heavens, and the lowest heart. What a consolation is this to thee? Goe your way therefore, and cheere up your hearts with this, and say, I thanke God, I have now an humble and broken heart, I hope comfort is comming.

THE



THE
PREPARING
OF THE HEART
FOR TO RECEIVE
CHRIST.

Luke 1. 17.

To make ready a people prepared for the Lord.



Efore the soule of a man can share in the merits of Christ Iesus, and receive benefit thereby, and comfort therefrom; before it can be made partaker of those spirituall benefits which God hath promised to bestow upon his owne, two things are required: first, there must be a preparation of the

John 3, 36.

the soule to receive and entertaine the Lord Iesus Christ; and secondly, there must be an implantation of the soule into Christ: and then being thus ingrafted into Christ, it hath a title to all those good things which he hath purchased for his Elect. For the conclusion of Saint *Iohn* is peremptory in this kind, *He that hath the Sonne (saith he) hath life, and he that hath not the Sonne hath not life.* As if hee should say, There is no hope of receiving any good from the stocke, unlesse the graft bee implanted into the stocke: before the soule be cut off from the rebellion of *Adam*, it cannot be implanted into Christ, and unlesse it bee ingrafted into Christ, it can have no comfort from him. But if we can once get into Christ, we shall have the participation of all spiritual things which he hath prepared for his chosen. But it is impossible for flesh and blood thus to enter into Christ, and be implanted into him: and therefore that wee may be implanted into him, we must be prepared. First, there must be a preparation of the soule to be in Christ, before it can bee made partaker of Christ and his benefits. This preparation is the fitting of a sinner, for his being in Christ.

The Lord Christ being to come in person, and to take upon him the ministry of the Gospell, he sent *Iohn* the Baptist as his Harbinger to prepare his wayes, and therefore he

he was indued with all gifts this way: He had the spirit of thunder, hee was indued with the spirit and power of Elias, to make the way plaine for the Lord Christ Iesus: and in that spirit hee came and preached to ungodly men, and taught them repentance: he came to leuell mountaines, and make crooked things straight: to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. This was Saint Johns taske, to prepare mens hearts for the receiving and entertaining of Christ when he should come. The point of Doctrine to be observed from hence is this:

That the soule of a poore sinner must be prepared for Christ, before he can have any heart to entertaine him.

This is the maine scope of the Text, the maine drift of John Baptists his ministry: The hearts of men were not fitted for Christ, and therefore he was sent before Christ Iesus, to make way for him, and to make peoples hearts fit to receive Christ, that when the Lord Iesus came, he might take place in his, and worke effectually in the soules of his, to their everlasting peace. For the prooffe of the Doctrine, it is that which was prophesied before, *Mal. 3. 1.* for this Prophet was the last of the Prophets: for John the Baptist

was

Dost.

The heart
must first be
prepared for
Christ.

Mal. 3. 1.

Mal. 3. 1.

Simile.

Christ is a
King Spiritu-
ally.

was a kind of intermingled ministerie, it was neither Propheticall, nor Apostolicall properly. Marke what *Malachy* speakes there of him, *Behold* (saith he) *I will send my messenger, and he shall prepare the way before me, and the Lord whom you seeke shall suddenly come to his Temple.* It is plaine to bee observed, that *Iohn* the Baptist is there prophesied of. The Iewes sought for a Messias, and for comfort through Christ; now *Iohn* the Baptist was to make way for Christ; and when the way was prepared, then the Lord would stay no longer, but would *suddenly come into his Temple* (saith the Text) that is, into the soules of his children that were willing to receive him upon such termes as hee offered himselfe. And as this was prophesied of *Iohn* the Baptist, so it was also performed by the ministerie of *Iohn*, *Luke 3. 4.* *The voyce of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straite.* That which *Malachy* foretold of *Iohn*, is done: he comes according to the Propheticie, and fulfills what God intended hee should doe, and what he was sent for to doe.

Kings when they goe to any place, send messengers and harbingers before them, to make all things ready for their entertainment when they come. Now Christ is a great King, not temporally to be considered, but he is a spirituall King, and rules in the hearts

hearts of all those that belong to his election of grace : and for his enemies, if they will not bee ruled by his golden rod, with his iron rod hee will breake them in pieces. Now as with great Kings there must bee a preparation that all things may bee ready to receive them, so it must be with our Saviour Christ : he never commeth into the soule of any unawares, or on the sudden, but he sends his messengers before him, his Ministers to prepare them for the receiving of him, to humble mens soules, to make mountaines low, to make crooked things straite, to pull downe every thing that exalts it selfe against God : and when the heart is thus fitted and prepared, then Christ sends his Spirit to take possession of it, and rule in it, and be a direction of it in the way of life and happinesse. That this preparation is spirituall to be understood, is cleere, *Mat. 3. 1. 2. In those dayes* (saith the Text) *came Iohn preaching, and saying, Repent yee, for the kingdome of God is at hand.* Here Iohn proclaimeth the coming of Christ, and laboureth to prepare all things fitting for him : so then the heart of a poore sinner, is the high-way wherein Christ walketh. This way of it selfe is unfitting for Christ, but this preaching of the Gospell doth fit and prepare it, and then the Lord Christ commeth, and takes possession of, and ruleth in that soule to whom hee

D commeth.

And the preparation for him is spirituall.

John 1. 15.

1 Cor. 3. 16.

commeth. In the materiall Temple, when it wasto be built, there was a *caveat* given, that there must be no hammer heard, but that all the stones should be fitted and hewen, ere they were brought thither. When Christ came into his Temple hee found money-changers, and the Text saith, hee made a whip, and whipped them out, and flung downe their provision. As it was with the materiall Temple, so it is with the spirituall Temple. The soule of a poore sinner is like unto this materiall Temple, whereof this was a type: for, saith the Apostle, *You are the Temple of the living God*: You are that which the Temple signified, that is, as God did shew himselfe marvellously in his Temple, so he will in the soules of his people; he will dwell with them, and assist them in every good worke. Now before we can bee fitted to be the Temple of the Lord, before Christ will come into our soules, hee will whip out all distempered affections; and when these are removed, hee will make himselfe knowne to be the King of his servants, and provide all things for their comfort and consolation.

And thus wee see the truth of the point, that the soule of a sinner must bee prepared for Christ, before it can receive and entertaine him.

For the opening of the point two things must

must be considered: first, how we may conceive and understand the compasse of this preparation, that wee may see how farre it reacheth, and know wherein this preparation of the soule discovereth it selfe, and then, secondly, we must know the reason why the heart must be prepared for the Lord Iesus, before hee will take possession of it. And when these two things be opened, the point will be plaine.

First, wee must see the compasse of this preparation, and wherein it consists, which makes it selfe knowne in three particulars. We will speake of preparation only in generall here, for we shall come to the particulars of it hereafter.

The first of the three passages wherein this generall preparation consists, is this; The soule of a sinner breakes that league which sometime it had with former lusts and corruptions: there is a separation made betweene the soule and those darling sinnes which it before so much delighted in; and the heart begins to rebell against those base tyrants which before usurped authority over it, whether they be corruptions, or profits, or pleasures; that before bore a great sway in the soule, the league is broken, there is a secret kind of mutinie which the soule setteth up against those distempers: in so much that the separation being made, and

I.
Preparation
of the heart
for Christ
standeth in
three things.

1. In breaking
off the
league with
old sinnes.

the soule having cast off the yoke of her corruptions, the heart reserves it selfe for the Lord Christ Iesus. And observe it, alwaies there is a separation of the soule from sinne, before there bee a reservation made for Christ. It is with the soule, as it is with a wife that is an adulteresse, and hath gotten her selfe a base name, and an evill report by her lewd and wicked courses; after the Lord hath opened her eyes, and discovered to her the basenesse of her practice, then shee cometh to detest all her former courses, and abandoneth all her former wicked companions; and though shee be laid at continually by them, and importuned upon every occasion, yet shee never hearkeneth unto them, but looketh onely unto her husband: and if he will but receive her, and entertaine her againe, then shee will keepe close unto him, and shew more love unto him than ever shee did before: so the soule of a poore sinner was created for God, and it ought to have beene married to God: the end of our creation and redemption was, that we might have communion with God; but all of us have played the adulteresses, wee have had our wicked lovers. The heart that will have the world, the profits, and pleasures, and vanities thereof, will be married to lusts and corruptions; every man doth bestow his soule upon these wicked practices.

But

But then the eyes of the soule are opened, when the Lord discovereth unto it, that loose practises will bring the soule to everlasting confusion and destruction: the soule then doth stand at a maze, it trades no more with those beloved lusts and corruptions, it breakes the league with all former sinnes and distempers, with pride, and covetousnesse, with malice and envie, with the world, with the profits and pleasures thereof, and sits, as a widow divorced from all these, and waiteth for the Lord Christ Iesus alone: then the soule saith to her selfe, Oh if Christ would come to mee, and speake to me againe, then I will give him better entertainment than ever I did before. The ungracious heart, however it hath gone from the Lord, yet it hath got any hope to receive Christ againe, then the soule will say, I was not borne to sinne, sinne shall bee my husband no more; but if the Lord will shew any favour towards mee, then I will reserve my selfe for him alone: for it was better with mee formerly, than now. And this the Scripture speaketh of *Hos. 14, 3. 8.* see what the Church saith there in the third verse, *Thou shalt not save us, we will not ride upon horses, neither will we say any more to the worke of our hands, TEE are our gods: for with thee the faithlesse findeth mercy.* And in the eighth verse, *Ephraim shall say, What have I to doe*

with idols? Every man naturally hath his gods, his god pride, his god covetousnesse, his god malice, his god envie: now when the soule is divorced from these, then it returneth this answer, We will pray no more to our gods, we will not submit our selves to any, as unto a god, but onely unto the Father of lights. *Ephraim shall say, What have I to doe with idols?* He was before addicted to Idolatry, yet now his eyes being opened, and his soule converted, he saith, *What have I to doe with idols any more?* and the drunkenard saith, *What have I to doe with drunkennesse any more?* and the proud man saith, *What have I to doe with pride any more?* nay, *What have I to doe with any unlawfull practice?* but I will reserve my selfe wholly for the Lord Iesus Christ: *Sain Psal. 45, 10, 11.* there is a marriage betweene Christ and his Church: for the Text saith, *Hearken (O daughter) and consider, and incline thine eare; forget also thy owne people, and thy fathers house. So shall the King greatly desire thy beauty: for hee is thy Lord, and worship thou him.* Take notice, there must bee forgetting of the fathers house; that is, of all lusts, sinnes and corruptions, profit and pleasures; all must bee forgotten and forsaken. A woman when shee is married unto a husband, must not thinke always to bee at home, and to live in her fathers house: so we,

Smile.

we, when we are married to the Lord Christ Iesus, must leave all our darling sinnes, and forsake all our beloved lusts, and reserve our selves wholly for our husband.

So that then the heart is prepared for Christ, when all is laid aside, when all former wicked courses are forgotten, so farre as to love them, as to remember to hate them, that so the soule may be ready, and the heart fitted to receive and entertaine Christ Iesus when he commeth. And this is the rule which Christ himselfe giveth to any which will be his Disciple. *Mat. 10. 37. He that loveth father or mother more than me, is not worthy of me:* that is, he is not fitted and prepared to receive me. He that is not content to part with all profits, pleasures, and delights, for the Lords sake, he is not fit to receive the Lord Iesus Christ: that soule is not yet prepared to entertaine him, and to give any welcome to him. So that this is the first passage; there must bee nothing betweene Christ and the soule, hee must lie next the heart: as there must none lie in the Privie Chamber but the King, so there must nothing but Christ lie next the heart.

The second thing wherein this preparation discovers it selfe, is this, As the soule must reserve it selfe onely for Christ, so the soule in the second place must be willing to give way to Christ Iesus. For howsoever the

2. In giving way to Iesus Christ.

soule in the very point and instant of preparation hath no more power, or grace, or strength, to get dominion over sin than it had before, yet it is willingly content that Iesus Christ should come into it, and overthrow all that opposeth him: it is content to joyne sides with Christ, it goeth along with him: it is content that Christ should do what pleaseth him in the soule; if there be any corruption that the soule cannot get mastery of, it wisheth, Oh that Christ would come and remove this corruption. Thus the soule is content to have Christ make havock of all, and set up his kingdome in it, and doe what soever pleaseth him.

The soule that is prepared for Christ, howsoever it hath not grace, and power, and strength, in the particular moment of preparation: though it hath not attained that power to kill and crucifie all corruptions, yet it is willingly content that Christ should come and take all the keyes of the house; it is willing to open the gates of the City unto him, and let him doe what hee will therein: it is content that the Lord Iesus should every way overthrow the power that comes against him, and dispose of all things to his owne glory and honour. In *Esay 26. 13*. There is a pretty passage: saith the Text, *Other Lords besides thee have had dominion over us, but by thee only will we make mention of thy name.* The

4 G

people

people of the Iewes here would not beare the Lords yoke, and therefore they had hard taskmasters: and when they saw enemies on the one side, and enemies on the other, then they complained, Many vexations have we found at the hands of unreasonable tyrans, but now we wil remember thy Name onely: that is, if our God will now come and rule over us, wee would rebell against our other lords, and let God be Lord onely over us, and doe what he will unto us. In 2 Kings 10.3.4. when Iehu had overcome two Kings, he sendeth messengers to the people of Israel to choose a King, and set him up over them. But (saith the Text) *behold two Kings stood not before him: how then shall wee stand?* But in the fifth verse they sent word unto Iehu, and sayd, *We are thy servants, and will doe what thou wouldst have us to doe, we wil not make any King: doe what is good in thine own eyes,* This is the frame of the heart prepared for the Lord Iesus. When Christ cometh against a soule, and saith, You have set up your corruptions to be your gods, you have cast away my Commandements, defend therefore your selves, and know that God is angry with you, and I am comming against you to take vengeance, if the soule now submits it selfe, and saith, Lord do what thou wilt, and what is good in thine owne eyes, our humors shall not be followed any more
bluov
wee

we will not follow our owne minds and affections; but we will doe what thou commandest us: doe Lord even what is good in thine eyes: if a soule beethus disposed, then it is prepared for the Lord Iesus. The prodigall son, *Luke 15.* when hee saw that poverty pinched him, and that he must come home by weeping crosse, when by wofull experience hee saw that want befell him, and that famine came close unto him, then hee confessed, What a wretch am I: there are they in my fathers house, yea the servants, there have bread enough; but I starve here for hunger: upon this he resolves to goe to his father, he doth not stand vpon termes with him, and say, I will be so and so advanced; but he saith, *Father, I have sinned against heaven and against thee, & am no more worthy to be called thy son, make me as one of thy hired servants.*

Luk. 15: 18, 19

Now if hee can come with in his fathers doores, he cares not; hee will stoope and bee conformable in every case. So it is with the soule prepared for *Christ*: those that have stubborne hearts, they will not obey the Lord, but they will be gone, as the prodigall sonne did; yet they will one day bee found when misery hath seized upon their soules, and then they will say, Oh happy are those that live under the ministry of the Word: If the Lord would but once receive mee to mercy againe, then I would

would obey every command, and stoope to every word of the Lord, then I would willingly give place ever to the Lord.

And this is the second thing, wherein this preparation manifests it selfe, when the soule of a poore sinner is willing thus to give way to Christ, and to let him take possession of it, to overthrow whatsoever hindereth and opposeth him, and to dispose of all things to his owne good pleasure.

Thirdly, when the soule doth rebell against her former sinnes, and is reserved only for Christ, and is content thus to receive God, and is willing that Christ should overthrow whatsoever opposeth him, and doe whatsoever pleaseth him, then in the third place this is only observable, the manner how the soule prepared giveth way unto God. It gives the Lord way in the whole ability of it, that God in all things may rule in it: it doth not give God place in some things onely, and say, God shall rule in mine eye, but not in my hand; God shall rule in my hand, but not in my tongue; God shall rule in my tongue, but not in my heart: but the soule giveth way to Christ in all things whatsoever. A great man that is to entertaine his Prince and Sovereigne, doth not put him into a corner of his house, but hee giveth him all the roome, and shifte out all his servants, and puts out every onely both

3. In giving
up all the
roome unto
Christ,

Simile.

friend and foe : every place he sheweth him, and giveth him all the keyes, and lets him dispose of all things. So a soule that is prepared for the Lord Iesus, doth not crowd him into a corner, and say, I must have one corner for a covetous heart, another corner for a proud heart : no, no, but a prepared heart giveth up all to God, it reserveth no privie corner in this kind, but ability, faculty, and whatsoever it is, the soule giveth up all to God, that he may dispose of all. A sinfull soule that is prepared, is not perfectly able of it selfe thus to over-rule his heart : but, as it is with a man, when he gives up his house for the entertainment of the King, doe what he can there will be some base fellowes peeping in ; but he is not pleased with it, it is against his mind that they should so doe, and he would with all his heart have his Majesty use some meanes for the restraining of them : so it is with a soule prepared for the Lord, it resignes all unto him, hand, eye, and tongue, and heart, and practice, but yet there will be some base lusts, and sinfull corruptions, there will be hypocrisie, and pride, and selfe-love, peeping into his heart : but it is against the mind of a prepared sinner, it is his mind that God should root out all those, and order all to his owne glory.

And this is the third passage : so that the soule which hath broken the league with all

basin

cor-

corruptions, and reserveth it selfe for Christ, the soule that is willing to give way to Christ and let him overthrow all whatsoever opposeth him, and do whatsoever pleaseth him; that soule I say which doth not thrust Christ into a corner, but gives up all unto him, that soule is prepared for the Lord Iesus Christ.

The next thing to be considered for the opening of the point, is the reason why Christ requires this preparation of the heart: and this will cut the throat of abundance of carnall conceits and imaginations. Men thinke that Christ will come suddenly from heaven into their hearts, at a beck; they think that, Lord have mercy upon me, will fetch him. No, no, Christ will have the soule prepared before he wil come & take possession of it, and the reason is, because it cannot stand with the all-soveraign holinesse of Christ to come there. It's so in common sense, there cannot be two Kings in one Throne, there cannot be two Suns in one Firmament, there cannot betwo Gods in one heart, we cannot serve God and Mammon. Some would have their soules divided, and have God to be King, and raigne therein to day, and their sinnes and lusts to morrow, or else they will have Christ raigne in one corner of their hearts, and their sinnes and lusts in another: but God will have all, or none at all, in this case either no God, or onē God in thy heart.

Our

3.
Reason why
the heart
must be so
prepared for
Christ.

*Non capis
regnum duos.*

Our Saviour Christ, *Math. 12. 29.* disputeth, *How can one enter into a strong mans house, and spoile his goods, unlesse he first bind the strong man, and then spoile his goods?* The strong man is sinne and Satan, and the house is the heart; now Christ cannot goe into the heart, and exercise authority there, untill he hath wrought a separation betweene the soule and these, and hath throwne out this god, and then the God of heaven and earth takes possession of the heart. First sin and Satan must be throwne out of the soule, before the Lord will take possession. He that takes possession of a house, if there bee any in the house besides himselfe, it is not good in law: if there be any take possession of the heart, and beare sway there, Christ will beare no rule: for it cannot stand with the holinesse of Christ to have any competitor, to have another beare rule with himselfe: and Christ himselfe plainly determines this, *Math. 6. 24. Ye cannot serve God and Mammon.* You thinke you may have the Divell rule in you one fit, and God another; but *you cannot serve God and Mammon:* one Master must be renounced, before another can be received. This is the argument, You cannot have two Gods in the heart, therefore the soule must bee severed from sinne and Satan, and the lusts of the flesh, before it can bee prepared for the Lord Iesus Christ,

Christ, before he will come in and take place in it.

The Use of the point is threefold. The truth being granted, and the doctrine cleared, the first Use is a Use of reproofe. Wee may here discover, and also condemne the fond dreames, and vaine imaginations of many poore, sinfull, ignorant creatures, who have invented a new way, a backe doore to carry themselves to heaven, more than ever the Word revealed, and it is this; Men thinke that they may have Christ, and mercy at command, and that they may catch at, and obtaine blessednesse and happinesse at unawares, and on the sudden, and yet notwithstanding live in sinne, and continue in sinne, and approve of sinne, and addict themselves thereunto; and then when sicknesse comes, if they can but say, Lord have mercy on me, they must goe to heaven all on the sudden. Be perswaded at length to see the folly and sottishnesse of this conceit: this is not the way which the Word reveales Christ by, it makes no such agreement with us; unlesse a poore sinner thinke that Christ will carry him to heaven with his uncleannesse and abominable sinnes, when as he hath said, that no uncleane thing shall enter into the kingdom of heaven.

No, no, if the harbenger goeth not before, the King will not come: where there
goeth

Use 1.

Those re-
proved, who
thinke to
have mercy
and heaven
all on the
sudden.

goeth no preparation before, there can bee no receiving of Christ. He that will receive Christ, and benefit by him, and comfort and salvation from him, must receive him at those termes wherupon he hath offered himselfe, or else he shall never receive him. 2 Cor. 6.17. the text there saith, *Come out from among them, and bee separate, saith the Lord, and touch no uncleane thing, and I will receive you.* Marke here the agreement that God maketh: thou must first come out from among them, yea, come out from thy sinnes; thou must come out of thy lusts and corruptions, before the Lord will come in. Can any man put good gold into a purse that is filled with stones before? can the soule of a sinner entertaine Christ Iesus when it is full of lusts, and they doe altogether possesse it? No, no, *Come out*, saith Christ, *and touch no uncleane thing*; that is, bee not married unto it, (for that is the meaning of the words :) let thy affections be removed from all lusts and corruptions, and then I will come and dwell with thee, and walke with thee; that is, I will bountiffully provide for thee, for the consolation of thy soule here and hereafter. It was the order of God, *Luke 3.5.* when *Iohn* the Baptist wasto make way for Christ: marke here how he was levelling and undermining, *Every mountaine and hill shall bee brought low, every valley shall be filled, and the rough*
ways

wayes made plaine, and the crooked things strait: And then all flesh shall see the salvation of the Lord. If you will have a mountaine before your salvation, or goe into a ditch, you shall never see salvation soundly and surely: but if you purpose to see salvation, downe with those mountaines of pride; you must lay them flat to the ground, you must be teachable, stoope, and bee conformable; you must not lift up your selves against Christ, you must not walke in your owne wayes. No, no, downe with those mountaines, downe with those stubborne and disobedient hearts: for you shall never see salvation as long as these mountaines remaine; but your soules must be made pliable to Christ, and then you shall see the day of comfort approaching, and drawing nigh unto you. Doe you thinke it is fit if a man were to entertaine the King, to put his servants in the chiefe roome, and afford the King some out-rooms only, and let him bee as a servant to his servants? What a base and absurd thing is this, that Christ should come into thy soule to be a servant, as it were, to thy baselusts? They that have made their base, lewd, and wicked courses, their gods, one man in one kind, and another in another kind, let them as they love their owne soules, bee perswaded to consider of this. They that have thus set up any thing above
B God,

God, and before him, when God at the great and dreadfull day of judgement shall come in flames of fire (as the Apostle hith it, *2 Thef. 1. 8.*) to take account of them, whom they have served; God will then send you home to your gods: hee will say, Goe to your gods that you have served, the Diuell and sinne, and not mee; you have cast off my yoke, you have broken my law, and transgressed my statutes: goe then to your lusts and your sinnes you have so much hunted after, let them save you now, and shew mercie towards you; for they were your gods, and they shall save you if ever you have salvation. Thinke of this, and bee throughly perswaded of this, and cut off that sinfull conceit, that Christ and corruption will stand together, and come on the sudden with one word speaking: thinke not if you can say, Lord have mercy upon me, and receive the Sacrament from the hand of some factious Minister, then Christ will presently come to your hearts. No, no, you must have your hearts prepared, before Christ Iesus will come into your soules: the heart must bee broken, and the soule severed from sinne and corruption, before Christ will come and take possession of it. Take heed of this foolish and sortish conceit, that Christ will come into your hearts all on the sudden.

The

The preparation of the Heart.

51

The second Vse sheweth the wofull estate and miserable condition of those which entertaine their old courses and conversations. It is a glory that men take unto themselves, they are no changelings. Oh poore fooles; they must become changelings if ever they looke to be saved. They glory in this, what they were they are, where you left them one yeere you may find them the next. But mark what we may conclude: here the condition of the man is marvellous miserable that never had his heart prepared, never humbled, never changed, never fitted for the Lord Iesus: for Christ will never come into that soule that is most certaine. You that content your selves with this, I never knew what it was to be humbled: the precise Ministers indeed talke of preparation, but I never knew what it meant: Oh poore creatures, they know now not what belongs to the Ministry of God in this kind, but in the meane time be sure of this, that if thou hast not the former, thou canst not expect the latter: if thy heart be not prepared for Christ, there can be no receiuing of Christ. *Salvation is farre from the wicked, because they keepe not thy lawes,* saith the Prophet David, Thou that hast no care to walke with God, dost thou dreame of salvation? Alas, alas, it never came neere thy heart, it is a hundred thousand miles off from thee, it is not neere thy

ylono

Vse 2.
A miserable
estate, to liue
in the old
sins.

Ea

habitation

habitation, thou art not prepared to entertaine the Lord Iesus, and therefore thou canst not expect Christ and salvation by him. Appeal to your owne consciences in this kind ; If a man should goe to a great house, and see the best part of it stuffed with ordinary commodities, and a great deale of it with base baggage and filthy trash, he wil presently conclude, the King will not come heere : and why? because there is no preparation for him, there is therefore no expectation of his Maiesty in this place. And it is a good argument, when a man shall see the hearts and lives of men stuffed not onely with a great deale of ordinary trash, but full of worldly affections, full of the world in their hearts, lives, and conversations : yea, when a man shall see every place full in this kind : as when the whole man is full of sin, and of base corruptions, will any thinke that this man shall be saved? Can any man in common sense imagine that Christ wil come, into that mans (oule where there is no preparation for him: Mountains must be levelled, crooked things made straight, and the rough wayes made smooth, and all to make way for Christ, before hee will come : and therefore surely where there is no sifting of the heart this way, there is no hope, no expectation, that Christ Iesus will come in thither. Men prepare for the world continually, and prepare onely

only how they may may shut out Christ Iesus. One man prepares honours, and his person, that must have preferment, another man provides for his ease, and therefore he will make any shift, that he may not endanger himself, he will be content to make any shew of reason, rather than he will come into office whereby his ease may be hindred: another man will provide for his family, that that may be comforted and sustained, and though religion and a good conscience bee shaken, he cares not, he must make preparation for the maintenance of his family, oh what will become of that! Hee cares not what become of Christ: though the word be opposed, though he takes rebellious courses, and throwes out Christ, he cares not. Is this to make preparation for Christ, or to make opposition against Christ? Nay, when men come to faires and markets, oh what preparation is there then for covetousnesse on every side! Some prepare false weights, others false measures. The seller saith, It is exceeding good, when it is starke naught. The buyer saith, It is naught, it is naught, when it is good: and so both dishonour God. Nay, (which is most lamentable) men prepare for drunkennesse: Oh, say they, at such a faire we will be merry: then every Alehouse is full of bad company: they resolute to sit at the pot from morning till night,

untill they goe reeling about the streets. There is great preparation in this kind: Nay men will remove some sins, that others may come in their roomes, and they wil perform some good duties, to make them free for sin: this is a very cunning tricke. You shall see a man that will read, and pray and heare Sermons, and make a great profession; and what is his purpose herein? namely, that he may have praise or profit thereby, that he may get the better custome to his shop, that hee may cheat without controlment, that he may couzen without division or distraction. I beseech you thinke of these things: If it be so that Christ must be thus prepared for before he will come, then examine your owne soules, and reason with your selves thus, what have I done? have I sold, my soule to doe evill? I have dreamed that I might have Christ at a becke, and not bee prepared for him: and therefore it is I that have not received him. Will any man sow his seed before the ground be plowed? Will any man build before the foundation bee laid? Doe we thinke that the Lord wil reare up the building of grace in our hearts before the foundation be laid? Will he sow the seed of grace in our hearts before our fallow grounds be plowed up? Doe we thinke that Christ will come and take possession of our hearts, before our finnes and lusts be removed

removed and abandoned ? Doe we thinke our soules can receive and entertaine the Lord Iesus before they bee prepared for him ? Impossible.

The third Use is to exhort you and to in treat you in the bowels of the Lord Iesus, that you would suffer the voice of exhortation, even the voice of *Iohn Baptist* to sound in your eares, *Prepare yee the way of the Lord make his paths straight.* If ever you thinke to share in the salvation that Christ hath purchased with his owne blood, if ever you thinke to partake of any thing that Christ hath wrought, if you would have him, dwell with with you, and doe good to you, either prepare for him, or else never expect him. And here, that you may deale wisely, consider the hinderances, and obstacles that keepe Christ from comming. Are your hearts prepared ? Christ is marvellous ready to come, onely he watcheth the time till your hearts be ready to receive and entertaine him. Marke that phrase, *Mal. 3.1.* it is marvellous comfortable : there the Text saith *The Lord whom yee seeke, will suddenly come to his Temple.* Doe but get hearts fitted and souls prepared ; for Christ doth but wait for a message. If the soule bee but broken and humbled, he will come presently, and not breake an haire with you. Truly this preparation is the very entrance into

Use 3.
Prepare for
Christ, or
thinke not to
enjoy him,
Mat. 3.3.

salvation : and therefore take notice of it. Men are loath to leave all for Christ in this case, they are loath to lose their profits and pleasures, their lusts and corruptions : they are like Inne-keepers, they are loath to thrust their profitable guests out of their houses, they would bee loath to hinder themselves that way, yea and though the King were to come thither, they would secretly wish that his Maiesty would turne another way : so it is a hard matter for men to dis-lodge all profits and pleasures, and to vomit up those sweet morsels and beloved corruptions, that Christ might come into their soules. Some poore soule may speak to me as the Devill did to Christ, *Why art thou come to torment mee before my time ?* so many men will be ready to say, *Why doth the Lord Iesus come to torment us before our times ?* What, must we now abandon all our profits and pleasures if we will receive Christ ? They could secretly wish that Christ would goe another way. It is a very hard thing to bring the soule thus to be divorced from corruptions : it is very hard when a man must give a bill of divorcement, and never see the face of his corruptions more this is very hard with a poore sinner.

And therefore the Arguments to move us hereunto had need be forcible, and maybe taken from two grounds: first, from the consideration

Motives to
prepare for
Christ.

deration who we are that must receive Christ: secondly, who Christ is that is to be received.

First, let us consider our selves, a company of poore, sinfull, wretched, miserable, and damned creatures, sinfull dust and ashes, dead dogs. Consider this, and thinke with thy selfe, Will the Lord of heaven come downe? Will Christ dwell in my heart? Will hee vouchsafe to looke in, yea, to call as hee goeth by the soule of mee such a sinfull creature? And let this move thee to prepare for his comming. If a King will but call at a poore mans window as he rideth by, hee will count it a great favour: much more it is for the great God of heaven and earth but to looke in, and reveale himselfe unto the heart of a poore sinfull creature. Wee are not worthy that the Lord should come under our rooffe. *1 Kings 8. 27.* there *Solomon* saith, *Will God indeed dwell on the earth?* will he dwell in a house made with hands? As if he should say, Is it possible? can it bee imagined, that thou Lord being the great God of heaven, whom the *heaven of heavens cannot containe*, shouldst once vouchsafe to dwell in a house made with hands, in the Temple which I have builded? And what may we say? Is it so? can it be, shall it be, that God will come and dwell under our rooffe? that hee will come and dwell in our rotten and sinfull hearts? that hee will dwell

1. We are unworthy to receive such a guest.

dwell in our wretched and sintull soules : Why he will, he hath said it, he hath promised it, he will performe it : and therefore let us consider our owne unworthinesse to receive Christ, as a motive to stirre us up to make preparation for him. For the baser the place is that should entertaine him, the greater the preparation ought to be. Wee ought to wonder that the Lord will vouchsafe to come into our sinfull soules, and therefore we had need to prepare the more for his coming. The Lord hath promised to come into our soules if wee humble them, and make them fitting to receive his Majesty : and therefore sweep your hearts, and cleanse those roomes, cleanse every sinke, brush downe every cobweb, and make roome for Christ: for if thy heart bee prepar'd, and divorced from all corruptions, then Christ will come into thy soule, and take possession of it. Remove therefore all corruptions out of thy heart. And when thou hast swept every corner of thy house, doe not leave the dust behind the doore, for that is a flustericke : doe not remove sinne out of thy tongue, and out of thy eye, and out of thy hand, and leave it in thy heart. No, no, out with all, let every chamber be dressed up, let every part and faculty be right disposed, that the Lord may come and dwell in thy soule.

The second motive that may stirre us up
to

to prepare for the Lord Iesus, is his transcendent worthinesse, in regard of which all preparation may seeme too little. You are not to entertaine an ordinary person : it is not a man, it is not a King, it is not a Monarch ; but it is a King of Kings, that will come into your soules to comfort them, yea, his holy and blessed Spirit will remaine with you for ever. Therefore doe all that possibly may be done, to prepare for his comming, and for the entertainment and welcomming of him when he comes. In *Psal. 24. 7.* David calleth upon his owne soule, and other of Gods people (for so the words are to be expounded :) there he saith, *Lift up your heads, O yee Gates, and be yee lift up yee everlasting doores : and the King of glory shall come in.* As who should say, Be enlarged, love, joy, hope, set open, give way, for the Lord is comming. But who is the Lord ? *It is the Lord of hostes, the Lord strong and mighty, the Lord mighty in battell, ver. 8.* And with that he knockes againe, *Lift up your heads, O yee Gates, and be yee lift up yee everlasting doores : for the King of glory shall come in, ver. 9.* As if he should say, What, shall the Lord knocke ? shall the King of glory stand ? Open suddenly, and make all preparation. Did *David* doe thus ? Why, doe you so then. Christ knockes by promises, hee knockes by judgements, hee knockes by threats,

2. Christ is most worthy, for whom we should prepare.

Particulars.

I.

threats, yea, hee speakes this day unto your soules, and labours this day to make way for himselfe: make therefore all preparation, let nothing be wanting, that when he comes, he may take possession of your soules, and bee a God unto you for ever.

There will come a great deale of benefit by this meanes unto your soules. And this also may encourage us. The Lord commeth into our soules, not to trouble and charge us; no, hee commeth to bring everlasting salvation and happinesse to our soules. Looke what Christ said to *Zachew*, *Luk. 19. 5, 8, 9.* when hee went up into a Sycamore tree to see him, *Make haste, and come downe Zachew* (saith he) *for I must abide with thee in thy house.* *Zachew* made no cavilling, but *made haste and came downe, and received him joyfully.* And marke what Christ saith unto him, *This day salvation is come into thine house.* So likewise it shall be with you, when Christ commeth, salvation commeth with him; when he commeth, everlasting happinesse and salvation commeth; when Christ commeth, goe home and witnesse against all your carnall neighbours, that they that refuse Christ, and doe not make preparation for him, refuse salvation and everlasting happinesse that is offered unto them.

Amos 4. 12. when the Lord had sent a great plague, and a heavie judgement upon Ierusalem,

Ierusalem, he saith, *Thus will I doe unto thee, O Israel : and because I will doe this unto thee, prepare to meet thy God, O Israel.* I will doe thus unto thee, O Israel, that is, I will send mildewes, plagues, and pestilence, and famine, I will draw you out with hookes, and your posteritie with fish-hookes. And what followeth? *Prepare to meet thy God, O Israel.* If God come against us to plague us, we must prepare to meet him. Reason now with your owne soules upon strong grounds, to your everlasting comfort. Should the Lord come in judgement to torment us, should the Lord come to scourge and punish us; if wee must then prepare to meet him, then what preparation ought we to make for his comming, when hee shall not come thus in judgement, to condemne us, but in his mercy to save us, in his goodnesse to enrich us, in his compassion to comfort us? then now if ever *prepare to meet thy God, O Israel.* Let every heart perswade it selfe of this particular; and reason and consider with your owne soules in this case: Is Christ so gracious, and so mercifull? doth he send downe from heaven unto us, and say, he will come? if any man keepe my Commandements I stand at the doore and knocke; if any man will open, my Father and I will come in, and sup, and dwell with him. Why, where is the heart in the meane time? And if ever,
now

Rev. 3. 20.

now prepare to meete the Lord.

But if neither the judgements of God will perswade us, nor the mercies of God allure us, yet let the complaints and moanes of Christ Iesus prevaile with you to prepare for him. Consider our Saviour Christ hath taken a grear journey from heaven to earth to save us miserable, wretched, and sinfull creatures: conceive you saw those streames of blood trickling downe his cheekes: conceive you saw him upon the crosse with his hands thrust thorow with nailes, and his side pierced with a speare, endaring the wrath of God for our sinnes; and behold now hee standeth at the doore, and saith with the Church, *Lam. 1. 12. It is nothing to you, have you no regard, O yet that passe by? behold and see, if there bee any sorrow like unto my sorrow, &c.* I nagine you heard Christ say, I have suffered these, and these things for you; these hands of mine were nailed, this side of mine was pierced, this heart of mine was melted with anguish of spirit. Imagine you saw Christ standing and knocking at the doore of your hearts, as indeed hee doth, and say, Hoe all you within there, hoe all you proud hearts, hoe all you covetous and malicious hearts, have you no regard of a poore Saviour? have you no regard of a crucified Saviour? hee that died for you, even the bitter death upon the crosse for you, and

an
W
yo
N
C
lov
fil
of
ha
en
lov
me
Th
yo
hav
ma
yea
nov
ple
we
Luk
tho
ing
thin
plig
Ieru
you
7
day
last
it m

and now labourerth to doe good unto you? Would not this move you to prepare your your hearts for him, and to let him in? Nay, marke what Christ saith to the Church, *Cant. 5. 2. Open to me, my sister, my love, my dove, my undefiled: for my head is filed with dew, and my lockes with the drops of the night.* As if hee should say, I have had an ill journey, a bad way, and unkind entertainment, and therefore come away my love, my dove, my undefiled, and open unto me. So hee saith to every one of our soules, This day I have travelled a great way for you, and have had a very hard journey; I have suffered many crosses and afflictions, many mockes and scoffes; many buffets, yea, even death it selfe, for you: will you now suffer the Lord Iesus, wearied and perplexed, to stand knocking and calling, and weeping, and saying as he said to Ierusalem, *Luke 19. 42. Oh that thou hadst knowne, even thou at least in this thy day, the things belonging to thy peace: but now they are hid from thine eyes?* Will you suffer Christ in this plight, thus saying unto you, as hee did to Ierusalem, to stand knocking at the doore of your hearts, and your soules?

Take heed of this, Christ knocketh this day at your hearts: if you now give him his last answer, and shut the doore against him, it may prove to bee the last knocking, you may

may hap never to see him more. The Church in the place before named, *Cant. 5. ver. 3.* shifted off Christ, and would not let him in when she heard him knocke: *I have put off my coate, how shall I put it on? I have washed my feet, how shall I defile them?* But after she rose to open to her beloved, and her hands dropped myrrhe, and her fingers sweet smelling myrrhe, upon the handles of the locke, *ver. 5.* And then she opened to her beloved, but he had withdrawne himselfe, and was gone: and then she sought him with many troubles and knockes before she found him: *The watchmen found her, and wounded her, the keepers of the walls tooke her vaille from her.* If you put off Christ, and give him delayes when he knockes at the doores of your hearts, then perhaps hee may never knocke more, and then you may seeke him, and desire him earnestly, and perhaps never find him more, or receive comfort from him, and salvation by him. Oh therefore take heed how you drive away your crucified Saviour; but even now make all preparations for his entertainment, and for receiving of him, that you may receive everlasting life, and salvation from him. In *Ier. 2. 12.* the Prophet saith, *Be astonished, O yee heavens, be yee horribly afraid, be yee desolate, saith the Lord.* What is the reason of this? It is in the 11. and 13. verses: *The Heathen have not changed their gods,*

gods, which are no gods, but my people have forsaken me, the fountain of living waters, & hewed out to themselves cisternes, even broken cisternes that can hold no water: they have changed their glory for that which profiteth not. Be astonished at this, O yee heavens. Turkes have their gods, and Infidels have their gods, and what care have they to obey them, when as yet their gods are no gods? And shall a Christian have a Saviour to save him, and to redeeme him, and shew mercy upon him, and then shunt him out in this kind? Remember, what the Prophet David saith, *Psal. 133. 4, 5. I will give no sleepe to mine eyes, nor slumber to mine eye-lids, untill I have prepared a place, an habitation for the God of Iacob:* and if hee had said, I have houses, and I have palaces, and Gods honour lieth in the dust; no more sleepe, no more rest, no more content, untill I have prepared *an habitation for the God of Iacob.* What David did, that doe you. There is no materiall Temple to bee prepared, but we are the Temple, and the Church of God, prepare therefore an habitation, an heart for the Lord Iesus Christ. And every soule that hath heretofore cast out the Lord Iesus Christ, and given him no entertainement, let him now resolve to doe it, and let every one say to their husbands and friends, We have this, and wee have that, this blessing, that benefit: but the Lord hath come

often and asked a roome for him selfe: O let us not sleepe, nor give rest unto our hearts, nor contentation to our soules, untill wee have prepared an habitation, untill wee have prepared an heart fit for the entertainment of the mighty God of Iacob. If thou dost not now prepare for him as a Saviour to save thee hereafter, thou must receive him as a Judge to condemne thee: and therefore delay no longer, but every night, and every morning call upon one another to prepare for the Lord Iesus.

Obiect.

And now what can hinder but Christ may bee prepared for of us? Why alas, many friends must away, wee must turne out many profits and pleasures before we can prepare for the entertainment of Christ Iesus: all these must be abandoned.

Answer.

Why, imagine these earthly things were gone, the time will come that all these must goe, and then God will make them base and vile in the sight of men and Angels at the day of judgement, when the last trumpe shall blow. Nay, goe but to the time of death, what shall your honours doe then? What shall your profits doe then? what will they then doe for you? And then after death, when you that for love of your profits and pleasures could not, nor would not prepare for Christ, come into hell, *What profit then will those things doe you, whereof you are*

Rom 9. 11.

1419

now ashamed? What? will you now swear, and profane Gods name? Oh then you shall see the basenesse and vilenesse of those things; then the drunkard will wish hee had never taken cup in his hand; then the swearer will wish he had never swore oath, nor ever tooke Gods name in vaine; then the covetous wretch will wish he had never beene so greedy of his gaine, and in the mean while neglected his salvation. Consider this, that God one day will make those things seeme vile in our eyes, one day it shall come to passe that we would give a world for a Saviour, one day Christ will be welcome unto us, if he would come. When you come to the last period of your lives, then (in your last wills, and testaments) you commit your bodie to the ground, and your soule into the hands of God. Yea, but it is a question whether Christ will then take it: therefore prepare to entertaine and receive him: now that hee may receiue you then at that day. Hath he prepared heaven for thee, and wilt thou not prepare a heart to receive him? Therefore remove, renounce, abandon all profits, all pleasures, sins, lusts, & corruptions, that you may be fitted to entertaine & welcom the Lord Iesus, that Christ may dwell in your soules, and give you the consolation of his spirit.

Buryou will say, How may we prepare for Christ, that there may bee an hopefull

expectation of his comming? This is a hard taske. How then may we prepare for him? by what meanes may our hearts bee fitted and disposed to receiue Christ Iesus?

Ans.

I answer, that a powerfull ministry is the onely ordinary meanes which GOD hath appointed soundly to prepare the heart of a poore sinner for the receiving of the Lord Iesus: which is the second doctrine which ariseth out of the Text, and it is a point worth the while.

Do.
The Ministry
a speciall
meanes to
prepare us for
Christ.

Object. But you will say, How doe you gather the doctrine out of the Text? what ground have you for the doctrine out of the words of the Text?

Ans. Yes, it is one of the maine passages of the Text; it was the scope, and purpose, and sending of *Iohn* the Baptist: for the Text saith, *He shall goe before him in the spirit and power of Elias.* Who shall goe before Iesus Christ? *Iohn* the Baptist. How shall hee be fitted? He shall have the spirit and power of *Elias*. And what shall he doe? *He shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdoms of the just, to make ready a people prepared for the Lord,* Luke 1. 17. The Lord prepares a fit worke-man for this worke. *Iohn* was to prepare a people for the Lord, and therefore hee comes

in

In the spirit and power of Elias: That is, hee had a wonderfull abilitie bestowed upon him by God, whereby he might deliver the Word of God to mens hearts so powerfully, as thereby he might fit and prepare them for the receiving of the Lord Iesus; and hee made a company of desperate sinners to quake, yea, hee made *Herod*, who was a sinfull wretch, so stand in feare of him. So then we see God fitted *Iohn* with a powerfull ministerie, with *the spirit and power of Elias*: and being so fitted of God, hee was sent for the purpose to prepare mens hearts for the receiving of the Lord Iesus. And therefore this must be a speciall meanes soundly to prepare mens hearts for the entertaining of the Lord Iesus Christ. So the doctrine is cleere and plaine out of the Text.

Ier. 23. 29. the Lord there speaking of his Word, compares it to fire: in the 28. verse the Lord was speaking of dreamers; There are a company of dreamers, saith he, but let him *that hath a dreame, tell a dreame, and hee that hath my Word, let him speake my word faithfully. Is not my word like fire?* *Ier. 23.* there is the power of the Word. Looke as it is with the Gold-smith, his mettall is full of drosse, and hee must trie it, and cleanse it, and purifie it in the fire, before it bee fit to make a vessell of: so it is with the drosse foules of sinners, every heart hath abundance

Simile.

dance of dross, for many sinfull abominations harbour in the poore soule of a man. It must be a powerfull ministerie that is able by the power of the Lord to set fire on the hearts of men, to melt their soules, to pull downe their haughtie spirits, thereby to fit and prepare their soules for the receiving of the Lord Iesus Christ, that so they might receive comfort and consolation from him.

In *Hosea 6.5.* it is a phrase wee shall meet withall: for there the Text saith, *I have hewen them by my Prophets.* The Church is compared to a Vineyard, the godly to the Branches, the Word to the pruning and cutting of these Branches. As it was with the building of the materiall Temple of *Solomon*, there were many sturdy Oakes and tall Cedars that were to be hewen and fashioned before they would be fit for the building: so it must be here with the trees of righteousness, our sturfull soules: some of us have sturdy hearts like Oakes, and some have proud and lofty hearts like the tall Cedars of *Libanus*: these stout hearts and lofty spirits must be cut downe by the axe of Gods word, and levelled and fixed to lay hold upon, and be settled unto the Lord Iesus Christ. Every mans soule, especially those soules that belong to the election of grace, are ground that must be tilled and plowed by the word of God: their fallow grounds must

must

The preparation of the Heart.

71

must be broken up, before any seed of grace can be cast into their soules. 1 Cor. 3. 9. there the Apostle saith, *You are Gods husbandrie*; and therefore God by his word must plow up the weeds of sinne and corruption which are in you, before he can sow the graces of his holy Spirit in your hearts. And that place, *Acts 2. 37.* will make the Doctrine cleere and evident: Saint Peter was a man of a stout and courageous spirit, and hee spake home unto the Iewes; hee tells them that *God hath made that Iesus, whom they crucified, the Lord and Christ.* And when they heard these things (saith the Text) that is, the word powerfully delivered and brought home to their soules, *they were pricked in their hearts, and said, Men and brethren, what shall we doe?* Now they were prepared in some measure to seeke after salvation.

For the better understanding of this point, two things are to be considered: first, what a powerfull ministerie is, and wherein the power and efficacie of it consist: secondly, how this powerfull ministerie doth worke upon the soule to prepare it for Christ.

First, what is this powerfull ministry? wherein doth the power of the ministerie, and of *Elias* consist? It is discovered in three particulars:

First, in a particular application of the

1.
A powerfull
Ministry
consisteth in
3. things.

truth to the soules of men, with courage. When a faithfull Minister out of undaunted-
 nesse of spirit doth in a speciall and particu-
 lar manner apply the Word vnto the soules
 of them, over whom he is set: this is a pow-
 erfull ministry. *1 Kings 18.21.* there the
 ministry of *Elias* is mentioned: for the
 Text saith, *Elias came vnto all the people, and
 said, How long halt ye betweene two opinions?
 If the Lord be God, follow him, but if Baal be
 God, follow him.* It was in a time when peo-
 ple had departed from the Lord. *Elias* at
 this time did not come to one man alone in a
 corner, and say, You should doe well to
 consider of the case, how it stands, it is ve-
 ry desperate, I would wish you to returne
 vnto the Lord, it will be your best course:
 hee doth not doe thus, but he came to all the
 people: and marke how hee speakes, *If Baal
 be God, follow him; if the Lord be God, follow
 him.* Away with this haking: what? nei-
 ther hot nor cold? A man cannot tell where
 to have you: intend one thing or other: *if
 Baal be God, why so, if the Lord be God, so:*
 make something of it in this case: thus hee
 spake to all the people, saith the Text. And
 we shall observe the same in *Iohn Baptist*,
 that had the power and spirit of *Elias*, *Matth.*
3.7. hee did not goe there behind the doore
 to speake, but hee spake to the Pharisees and
 Sadduces after this manner, *O yee generation*

of vipers, who hath forewarned you to flee from the wrath to come? As if he had said, You are they that opposed Christ; and set your selves against the Gospell; you have hardened your hearts, you will not enter into heaven your selves, not suffer others to enter in. Why who hath forewarned you to flee from the wrath to come? Neither is this a strange course or unprofitable: for our Saviour Christ himselfe useth it, in *Mat*, 23. 23. from thence to the end of the chapter, the phrase goes thus, *Woe unto you Scribes, and Pharisees, Hypocrites*. Our Saviour Christ hath given us this patterne. The explication of the point is nothing else but the drawing out of a sword: and the particular application of it to the hearts of the people is like the striking of the blow. The word is compared to a sword: as, if a man should draw a sword and flourish it about, and should not strike a blow with it, it will doe no harme: even so it is here with the Ministers, little good will they doe if they doe onely explicate, if they doe onely draw out the sword of the Spirit: for unlesse they apply it unto the peoples hearts particularly, little good may the people expect, little good shall the Minister doe. A common kind of teaching when the Minister doth speake onely hoveringly, and in the generall, and never applies the word of God particularly, may be compared

pared

pared to the confused noise that was in the ship wherein *Jonah* was, when the winds blew, and the sea raged, and a great storme began to arise. The poore Marriners strove with might and maine, and they did endeavour by all meanes possible to bring the ship to the shore: every one cried unto his god, and cast their wares in to the sea, and all this while *Jonah* was fast asleepe in the ship, but when the Marriners came down, and plucked him up, and said *Arise thou sleeper*, and asked him, *Who art thou? whence art thou? what is thy name? call upon thy God, lest we perish.* When they thus behaved themselves toward *Jonah*, then he was awakened and rowled out of his sleepe. The common delivery of the word is like that confused noise: there is matter of heaven, of hell, of grace, of sin spoken of, there is a common noise, and all this while men sit and sleep carelesly, and never looke about them, but rest secure: but when particular application comes, that shakes a sinner, as the Pilot did *Jonah*, and asks him, *What assurance of Gods mercy hast thou? what hope of pardon of sinnes, of life, and happinesse hereafter? You are baptized, and so were many that are in hell: you come to Church, and so did many that are in hell: but what is your conversation in the meantime? Is that holy in the sight of God and man? When the Ministers of God* shake

shake

shake men, and take them up on this fashion then they begin to stirre up themselves, and to consider of their estates. This generall and common kind of teaching is like an enditement without a name: if a man should come to the affizes, and make a great exclamation and have no name to his enditement, ~~and~~ no man is troubled with it, no man feares it, no man shall receive any punishment by reason of it. So it is, with this common kind of preaching, it is, an enditement without a name. We arrest none before wee particularly arraigne them before the tribunall of the Lord, and shew them these and these are their sinnes, and that unlesse they repent and forsake them, they shall be damned: for then this would stirre them up, and make them seeke to the Lord for mercy, this would rowse them out of their security, and awaken them, and make them say as the Iewes did to Peter and the rest of the Apostles, *Men and brethren, what shall wee doe so wee may be saved?* Acts. 2. 37.

Simile.

The second thing wherein this powerfull ministry discovereth and manifests it selfe, is, when the Ministers of God out of soundnesse of argument, and plaine evidence of the will of God, and the spirit of God, make truth knowne to the spirits of men: when a mans doctrine goeth so guarded and confirmed

firmed with Scripture, and found and plaine demonstration of argument, that they stand as Mount Sion, and are undeniable. This is the second thing wherein the powerfull delivery of the Ministry consists; and this is Saint Pauls meaning, when hee saith, *The kingdome of God consisteth not in words, but in power, 1 Cor. 4. 20. The kingdome of God,* that is, the Gospel of the kingdom whereby God ruleth in the hearts of his chosen. Now this consisteth not in words onely, nor in a company of fine gilded sentences, where there is nothing but a jingling and a tinkling, nothing but a sound of words; there is no kingdome all this while, no power all this while in such a kind of preaching: this will not worke effectually in the hearts and consciences of men. It is with this kind of preaching as it is with rotten buildings, which are all painted over, but have scarce a sound beame, or any other timber to beare up the house: so it is in this case, all this jingling and tinkling of words may delight the eares of the hearers, but the power is wanting that should drive men to a stand.

Thirdly, a powerfull ministry appeareth in this, when there is a kind of spirituall heat in the heart, when there are holy affections, and the heart of the Minister is answerable to that he communicates and delivers unto the people. Look what those truths

bee

*Si vis me flere
dolendum est
primum tibi
tibi.*

bee which he communicates to others, his owne soule should be affected with them before, and at the time of delivery of them, that so he may speake home to the hearts of the people: For *out of the aboundance of the heart the mouth speaketh*: saith our Saviour. So that the foundations and pillars of a mans speech are not in the tongue, but they proceed out of the heart. When the speech is raised out of the several affections, we use to say, Gracious speeches, mercifull speeches: the meaning is, words arising out of grace, and words arising out of mercy. When the heart of a minister goeth home with his words, then he delivers the word powerfully and profitably to the hearers. He that mourneth for sin when he speakes of it, will make others mourne also: he that carries a holy indignation against sinne, he stirs up the same indignation in the man that hears him, And obserue that when a man speakes from the heart, he speakes to the heart: and when a man speakes from the head onely, and from the teeth outward, (as wee use to say) hee speakes to the eare onely, he speakes to the conceit onely. We lose the the greatest part of our speech, and the strength of our speech unlesse wee speake out of the aboundance of our soules. When a man speakes against sin, hee should speake with a holy hatred of it from his very heart. When a man speakes of

Mat. 12. 34.

the misery of poore creatures that are in the gall of bitternesse, and under the power of Satan, he should mourne for the judgement that God hath appointed for them : and if men would doe thus, they would make others mourne also. It was an observation of a holy man upon this place, We haue piped but ye haue not danced, we haue mourned, but ye haue not weeped: That he that would affect others with any thing, must first bee affected withall himselfe, hee must mourne before others will sorrow : his heart must be affected with the truth that he delivers to others, before he can make others to be affected with it. I compare a mans word and the delivery of it to an arrow : draw it up to the head in a bow, and then it will both carry leuell, hit sure, and fasten to the marke the word we speake is the arrow, the delivery of it coldly, like the shooting of the arrow with a small strength ; but the delivery of it with true and hearty affection, is the drawing it up to the head, and then somewhat will be done, then we shall shoot home into the hearts and consciences of men, and make them at a stand. It was a speech of Moses, *Let my doctrine drop as the dew, as the raine upon the grasse.* Moses his doctrine is compared to dew and to raine, now if there come a great raine, and a mighty wind with it, especially a whirlwind, it carrieth all

Dout, 3: 2:

all o
foun
up r
thing
and
ver,
wher
wind
with
by G
beats
more
any k
So
plies
and
tures
thers
man
erfull
No
nister
a poo
Chri
An
disco
gethe
is in
it ne
that
foule

all before it; sometimes it breakes up the foundations of houses, and sometimes rends up trees by the roots, and overturnes all things with the violence of it. The Doctrine and truth which the Ministers of God deliver, is as the raine: now the holy affection wherewith it is delivered, is like the whirlwind. When the truth of God is delivered with a holy violence, and hearty affection by Gods servants, evermore it makes way, it beates downe, and breaks all before it, it wets more, and sinks more and farre deeper, then any kind of other teaching.

So then hee particularly and soundly applies the words of God to mens hearts and consciences, that evidently by Scriptures and strong arguments convinceth others with an holy and hearty affection, this man performes the ministry of God powerfully.

Now wee must see how this powerfull ministerie works upon the soule and heart of a poore sinner, to fit and prepare him for Christ Iesus.

And first, this kind of preaching doth discover the very secrets of a mans soule, together with the vilenesse and wickednes that is in the heart: so that the soule seeth that it never saw before, and apprehendeth that which before it never conceived. The soule of a poore sinner that before lay under

2.
How a powerfull Ministry works upon the heart to prepare it for Christ.

a lazie ministerie, when it comes to be under a powerfull ministry, and sees things particularly applied & followed. oh, how then it begins to be at a stand! Heb. 4. 12. there the Text saith, *The word of God is quick and powerfull, and sharper than any two edged sword piercing even to the dividing asunder of soule, and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* When a man preaches powerfully, he preaches as if hee were in the bosome of a man: he may tell him things in his care which he thinks no man knowes of; Therefore, saith Saint Paul, 2 Cor. 4. 1. 2. *seeing we have this ministry, as we have received mercy we faint not. But have renounced the hidden things of dishonesty, not walking in craftinesse, not handling the word of God deceitfully, but by manifestation of the truth, commending our selues to every mans conscience in the sight of God.* As if hee should say, Wee doe not set another colour upon the word of God: as (the word implieth being taken from tradesmen that would set a faire colour & glosse upon their wares, and make them seem otherwise than they are:) we doe not doe thus, saith the Apostle: but our word goeth home vnto your consciences, and discovers what is in your hearts.

Secondly, as the word powerfully preached doth discover what is in a mans heart, and

and d
reason
the so
not n
poure
make
wor
deliv
where
the p
Wha
(whi
ny)
wha
him
der
Mat
sang
Scr
of t
wo
he
pro
tha
the
ye
elf
be
vie
rif
an

and driveth his soule to an amazement by reason of the sin that is in it : so also it drives the soule into an awe of sin, so that it dares not meddle with sin as it did before, it overpoureth the soule of a poore sinner, and makes him affraid of sin, and nothing but the word can doe it, nothing but the powerfull delivery of the word will do it. *Luke 3.9, 10.* when *Iohn* preached the word powerfully, the people came to him, and asked him, saying, *What shall we doe ? Then came the Publicans* (which were ranked among the worst company) *to be baptiz'd, and said unto him, Master what shall we doe ? And the souldiers asked him, What shall wee doe ?* So that all came under the powerfull ministry of *S. Iohn*. So *Matth. 7. 29.* where the Text saith, *Christ taught as one having authority, and not as the Scribes and Pharisees* : what is the meaning of this ? The meaning is, hee taught as hee would command mens consciences : not that he converted all he preached unto (for it is probable that Saint *Peter* converted more than ever *Christ* did :) but hee did command the consciences of men, he made men either yeeld to his doctrine, and be humbled, or else he made them know, that they should be condemned by his word for ever. Our Saviour did not preach as the Scribes and Pharisees, that made a lazie tale to the people, and when he was gone, no man was affected

with it. No, no, Christ commands the consciences of men, and either made them seale to his truth, or else sealed them up to condemnation. His doctrine drave the soules of his hearers to a stand, hee did convince their consciences that that which he taught was true, they could not deny it. And this is to teach *with authority*, this is the nature of the worke of the Lord in the ministry of the word when it commeth with power : so that it is plaine, that a powerfull ministry, which with a particular application couragiously applieth the word of God to mens soules, and with soundnesse of argument convinceth, and with zealous and fervent affection is delivered, will both discover sin, and over-power sin in the hearts of men, and so fit and prepare them for the receiving, entertaining, and welcomming of the Lord Iesus Christ.

Reasons of
the point. 1.

The Reasons of the point are two:

First, God appoints this powerfull ministry as the meanes onely to prepare men for Christ: therefore nothing can doe it besides. Secondly, God worketh onely with this meanes, and blesteth it onely; this is the sword of the Spirit. The Spirit of the Lord moveth onely with this means: and therefore nothing but this can do it.

Ob. 1 but (some may say) corrections and afflictions prepare men for the Lord; how then

is

is a powerfull ministry the onely meanes to doe it?

Ans. I answer, that afflictions may prepare mens hearts for the word, but not immediately for God: that is, these, if they be blessed unto men, goe thus farre, they open the eyes of a man in so much that he is willing to heare and attend unto the word, and be informed by it, and is content to take the counsell of God: but the word is that, which immediately prepares mens hearts for the Lord. These crosses and afflictions may make a man to thinke and consider of himselfe and of his sins; yea they may make him thinke of a better estate, and to desire the word, and send for a faithfull minister, and heare him: but the word, that must worke beyond afflictions, to prepare men for the Lord.

Ob. But some may obiekt againe, that the word of God doth sometimes harden men, how doth it then alone prepare mens hearts for the Lord?

Ans. I answer, that the word of God is but an instrument: now the Lord is a free-worker, a voluntary agent, as we use to say; he may doe what he will, and when he will with his instrument. A powerfull ministry is the only ordinary meane to prepare mens hearts for Christ: but God worketh with this meane where hee will, and upon whom

Affliction
prepares the
heart for the
word, the
word for
God.

he will. And as hee may prepare a man for himselfe by this meanes, so he may harden him by it: the word is able to prepare a man, but God worketh with it, upon whom hee will; and how he will, as it pleaseth him.

Use 1.
Much fault
in Ministers,
that their
peoples hearts
are not fitted
for Christ.

The Use of this point is first for Ministers. Is it so that a powerfull ministry is the speciall means ordinarily to prepare the soule for the Lord? then from hence the Ministers of God may see the reason of the little good they doe in that course and place wherein God hath set them: here lieth the ground of it, we preach and take paines, but the worke of God prospereth not in our hands; after many yeeres hewing there is not one mountain levelled, scarce one sinner brought home to the Lord Iesus, and truly prepared for him. What is the reason of this? Surely leaving secrets and times unto God, (for God may convert when he will, and there are seasons wherein God will not vouchsafe any saving grace unto men: but leaving these things to God,) this wee know in general, that God is as powerfull as ever he was, the ministry is as effectuell as ever it was, if it be performed in a right manner. We need not complaine as *Elisha* did, *Where is the God of Elisha?* He is not wanting: but if the spirit and power of *Elias* be wanting in us, the fault is ours. For the sword of the spirit is as powerfull as ever it was. If the ministry of God

The preparation of the Heart. 85

God were dispensed as it should, it would be as effectuell as ever it was, it would worke to saluation. But where lies the fault? Alas that lieth in the ministers of God, who doe not performe the worke of the ministry as it should and with that power they ought. A sword in a childs hand, though never so sharp, will doe no harme; but if it be put into a strong mans hand, he wil make it cut deeply. Too many of Gods Ministers haue weak hearts, little affection haue they to the people of God, little labour is there in their hearts to pluck men unto heaven, they doe not strive with soules as they ought to doe, they doe not struggle with the hearts of men; if they haue their profits and liberties, they care not. And hence it is that little good is done by them, they do so marvellously faile in the former particulars. Where is that particular and courageous applying of the truth to mens soules and consciences? Alas, what covering sthey haue of freinds, they must not be displeased: and great men they are afraid they should bee offended. It is pitty but their tongues should cleave to the roofes of their mouths, if they speake any thing the lesse for the sake and by respects than God reueales and requireth of them. Their slighting and passing by is the reason that men profit so little by their ministry: they are ashamed to tell, and afraid to speak to the hearts

of men, and reprove them for those sinnes which they are not ashamed or affraid to doe in the face of the world. They convince not so foundly as they ought to doe, they doe not gather in those arguments which may make those truths undeniable, and mens consciences at a stand. If they can but carelesly, and idely talke out the houre, what becomes of the seed, what becomes of the word, what becomes of mens soules they care not: againe they want that holy spirituall affection which they should deliver Gods word withall unto his people. This is the summe of all, Ministers doe not deliver the word with a heavenly, hearty, and violent affection, they doe not speake out of the abundance of their affections. If they would speake against sin with a holy indignation, it would make men stand in awe of sin, they talke of it overly, and say, It is no good to profane Gods Name & his Sabbathes, and to live an ungodly life: but they doe not speake from their hearts in this kind. A sturdy messenger, if hee come to a mans house, to speake with him, he will not be put off, he will take no deniall, but he will speake with him, if it be possible, before he goes away: but send a child of a messenger to a man, if a servant doe but tell him his maister is not at leisure, or that he may speake with him another time, he will easily be put off, and goe away before hee hath delivered his message.

In

f o

So

So it is with a Minister that performes his office with a hearty affection. For when a man speakes from his heart (in this case) he will haue no answer, he will not bee dallied withall, he will take no deniall, but will haue that he came for. If a man should say, he is not at leifure to speake with him, or to heare him now, he will speake with him another time; he will not goe away with this answer, but he will tell him, I came to speake with your hearts, and I will speake with your hearts: he will say to the people, Tell your hearts you that love the world, and the profits and pleasures thereof (and my heart tels you) did you but know the good things that are in Christ Iesus, did you but know what a happy thing it is to haue the assurance of Gods mercy, you would never love sin, or delight in wickednesse as you haue done heretofore. I came to speake with your hearts, and will speake with them before we part. Grieve no more for the things of this world, but for your sins. The day is comming when the heavens shall melt with fire, and ye shall heare the voice of the Archangell, saying arise ye dead, and appeare before the judgement seat of God, where you shall heare that woefull and bitter sentence, *Away from me all yee workers of iniquity, I know you not.* Oh this may be one day your case.

Mat. 7, 23:

And wee that are Ministers of God, doe mourne for you, and tell your soules, we must have sorrow from you : wee came to speake to your hearts, we came for hearts, and we will haue hearts before we goe. And this is the first use of the point, to discover unto us what is the reason that the Ministers of God doe so little good in their places ; it is because this power is wanting in them.

Use 2.

Fearefull is
their estate,
whom a pow
erfull Mini
stery workes
not upon.

The second use discovereth unto us the fearefull estate and miserable condition of those that have lived a long time under a powerfull ministry, and yet have not found their soules fitted and prepar'd for the Lord by the same ; it is a fearefull suspicion that God will never conferre any good to that soule : he that hath lived under a powerfull ministry many yeeres, and yet is not wrought upon and framed to the truth of God, it cannot be certainly concluded, but it is greatly to be suspected, that the meanes will never profit that man. Looke as it is with the Master Carpenter, when he hath turned every peece of timber, and taken what he will for his turne, hee tells them that bee under him, Let this be hewed, and this be framed and made fit for the building ; afterward he finds one piece broken, and another crackt, and another knotie : Why what? saith he, here is no squaring of it, these peices are fir

Simile.

for

for nothing but for the burning, they are fit for no place in the building. Oh take heed, when Gods ministers have been cutting and hewing, now exhorting, now perswading, now cutting the heart with reproofes, and yet finde here a crackt heart, and there a stubborn soule, that will not be squared to the Word, least then the Lord should say, These will never be fitted and prepared for me, they are fit for nothing but for the fire. Oh take heed of it, he that will not be fitted for grace shall be made a firebrand in hel for ever: and therefore goe home you that haue lived under a powerful ministerie, and are not yet prepared, go home, I say, and reason with your own souls, & plead with your own hearts, and say, Lord, why am not I yet humbled and prepared? shall I stand at this hacking and hewing, and never be framed? Such a man, and such a man, that was stubborn, was wrought upon, the Lord hath brought him upon his knees: there was another drunkard so wicked, and so profane, that all the world gave him for lost many dayes agoe, and yet the Lord hath brought him home, and hee is become a broken hearted Christian. Nay, if the Devill himselve had had those meanes that I have had, and any hope of mercy, he would have beene bettered by it; those reproofes, those instructions, those admonitions which I have had, would have done the
Devill

Devill himselte good. But what shall I think that am not fitted and prepared for Christ by this great means? Alas, thou maist justly suspect that God never intends good to thy soule: it is no absolute conclusion, but it is a great suspition, that those which have lived under a powerfull ministry halfe a dozen yeers or longer, and have got no good, nor profited under the same, it is a shrewd suspition, I say, that God will send them downe to hell: therefore suspect thy owne soule, and say, Lord, will exhortations ever prevaile? will instructions doe me any good? will terrours and reproofes ever strike my heart? Why, I have heard Sermons that would have shaken the very stones I trode upon, that would have moved the very seat I sat upon, the very fire of hell hath flashed in my face, I have seen even the plagues of hell, and if terrors can doe me good, why not then those exhortations, instructions, admonitions, and reproofs, that I have often had? I have had as powerfull meanes as may bee, which yet never did me any good. The Lord be mercifull to such a poore soule. The Lord turne the heart of such a poore sinner, that he may lay hold of mercy in due time.

Use 3.
Let the word
be powerfull
to prepare
thy heart for
Christ.

The third use is a use of exhortation. Is it so that a powerfull ministry is able to prepare the soule of a poore sinner for the Lord Iesus? Why then when you heare the word
of

of God powerfully preached, labour that the word may be so to you, as it is in it selfe: it is a preparing word, labour you that it may prepare your hearts to receive Christ. You that be hearers: every one labour to saue the soule of another: let the father speake concerning his children, and the husband concerning his wife and his family, and the wife concerning her husband, Oh when will it once be, when will the time come that my child may be fitted for the Lord, when will it bee that my poore family, my poore wife, my poore husband shall bee prepared for the Lord: the Lord grant that he may be prepared, if not this sunday, yet on another; if not at this Sermon, then at the next. Lord humble your hearts, and giue way to the word of God, and suffer your soules to be wrought upon by it: for the word of God is powerfull to prepare you for the Lord; but the Minister must hew your hearts, and hack them, he must frame and fashion your soules before they can be prepared. Give up your soules therefore to the word, and come unto it with holy dispositions: let the Ministers of God cut and hew you, let them doe any thing that may do you good, let the word of God fall upon you and fashion you, and frame and prepare you for the Lord Iesus. As it is with men, when they set Carpenters on worke to build an house, then they come every day, and aske them

Simile,

them, How doth the work goe on? how doth the building goe forward? When you goe home, so doe you reason with your selves, and aske your owne hearts how the worke of the Lord goeth forward in you? Is my heart yet humbled? am I yet fitted and prepared for Christ? I thanke God I am in some measure fitted and humbled, and therefore I hope the building will goe forward. Thus try and examine your hearts whether they bee fitted and prepared to receive the Lord Iesus.

most than the next Lord haught's you
this land, yet on another not at the sea
A ord granted hereby be granted, if not
and that be prepared for the land of the

will how you are, and back to the front
prepare you for the Lord; but the Minister
by it: for the word of God is powerful to
and all your enemies to be overcome by it.
And so I have way to the world of glory.

THE

...the Lord Jesus. As I said, when
they let experimenters on works to build in
house, then they come every day, and take



THE
SOULES
INGRAFTING
INTO CHRIST.

Mal. 3. 1.

*And the Lord whom yee seeke shall suddenly
come into his Temple.*



THE last day (as you remember) I finished the doctrine of humiliation of soule, whereby the heart is prepared, and the soule is emptied of it self, and of all carnall confidence in any outward excellencie, and so is contented

ted to bee at the dispose of the Lord Iesus Christ. But before I come to that which is to follow, give mee leave to preface for my selfe, that the order of the worke may bee more better and cleerely conceived, and that the weake may be holpen in their condition, and have their hearts enlarged to seeke unto God. Now in the way of preface let me shew how farre we have gone: secondly, let mee shew you how I meane to goe on in this worke, if God give leaue and liberty. For the first: I told you that the maine which wee aimed at, is, to take notice how the soule may come to have an interest and a title to Christ, and how to come to be possessed of him, and of all that great redemption which he hath wrought. Now the application of this discovers it selfe in two things: first, there must be a preparation: secondly, there must be an ingrafting of the soule into Christ before the heart can come to be partaker of that sap, or of that saving grace which is in Christ, and which will flow from him to all that have any interest in him through faith.

There must be a preparation, before the sinner can come to receive Christ. For as before conversion he wanted grace, so hee is not capable in the next passive power to receive grace. For as the Apostle saith, the carnall man is not subject to the law of God,

nor

The Soules ingrafting into Christ. 95

nor indeed can be ; for the *natuall man perceives not the things of the Spirit of God*, nay, he cannot receiue them, *because they are foolishnesse to him*. So that there must be a preparation of the soule, before Christ will come and take possession of it : and an emptying of the soule, before Christ will fill it.

Now this preparation made it selfe known, (as you remember) in two particulars : first in the dispensation of the worke on Gods part, that is, the Lord drawes the sinner from himselfe and his corruption, and breakes that cursed league and combination that is between sin & the soule: he rends the heart from it: for as our Saviour Christ saith, *No man can come to the Son, except the Father draw him, Iohn 6.44*. Secondly as the dispensation on Gods part: so there is something for the disposition which God workes upon the hearts of all that he will prepare for Christ: and that is known in two workes, contrition, and humiliation, which we have already handled.

These were not things of meere complement, but of necessity required, as wee haue disputed: and it is requisite, that the soule haue both the workes of contrition, and of humiliation. For there are two maine hinderances which keepe the soule off from Christ: as first, security in his owne estate, whereby the heart is blinded and deluded, and sets up his stand, and is at rest and quiet

1 Cor. 2, 14.

Preparation
for Christ,
stands in two
things,

I.

2.

Two things
keepe from
Christ,

in

in his condition, and hee seeth no need of any better : and from hence naturall men thinke it needlesse for Ministers to disquiet them ; and they say, What would you have done by us ? And they thinke it a matter of curiositie, either to have their hearts changed, or their lives reformed.

Now therefore the Lord sends in this worke of contrition, and pierceth the heart thorow, and lets in the horreur of his vengeance, and makes the soule see that if he will have his sin, he must have his damnation too : and by this time the soule comes to see need of a change : and hee seeth if he continue thus, he is an undone man, and shall be damned for ever. Thus the Lord pluckes away the soule from that securitie wherein naturally it is settled. The second thing which keeps him off from Christ, is carnall confidence : for when the sinner seeth his misery by reason of his sin that lodgeth in his heart, and that hath been committed by him, then he begins to seeke succour, and to scramble for his owne comfort. Well, he seeth that sin is dangerous, and he will mend now, and reforme all that God condemnes him in, and he thinks ovt of his owne power to save his owne soule, and to give God content, and to make amends for all that he hath done amisse. This is his carnall confidence which he hath in his owne selfe-sufficiency : and here ma-

ny

ny thousands of soules perish, resting meerly in the huske and shell of their prayers and hearing, which in themselves are good and commendable, but they are no Mediators or Saviours to us. Therefore, that the Lord may plucke the soule from this carnall confidence, he sends out another great worke of humiliation, and makes the soule see the weaknesse, and emptinesse of its duties, and that there is enough in its best services to condemne him, and for which the Lords wrath may confound him for ever. And now the soule seeth that notwithstanding all his prayers and hearings, yet his sin remaines, yea remaines unpardoned, his corruptions are not subdued, his conscience not quieted: and therefore despairing of all help in himselfe, or in the creature, he falls down at the foot of the Lord, and is content to be at Gods dispose: and when the soule is thus fitted, then it is prepared to goe out of it selfe, and to lay hold upon the Lord Iesus Christ, and upon the fountain of all that good that works all good in him. This humiliation works, and this is the fitting of the soule for Christ.

Thus farre we have gone: all this while the poore sinner is like the children of *Israell* travelling in the wilderness, partly in the valley of teares, and partly in the vast wilderness; they did not immediately come

H into

2
D. D. D. D.

into the Land of Canaan, but were wandring under the hands of *Moses*, which was a type of the Law, and *Ioshua* a type of *Iesus Christ*, and *Egypt* the resemblance of a mans misery under sin and *Sathan*; and their wandring in the wildernesse was like the humbling and breaking of the soule, that the Lord may doe it good. Now wee are just upon the coasts of Canaan, and hard by all those spirituall good things that Christ hath purchased for us: and when the soule is thus fitted and prepared, there is nothing to be done but to goe into the good land and take possession: I meane when the heart is thus rent from himselfe and his corruption, then he must lay hold upon Christ, and enter into the good Land: but before we goe, we must haue the command of our spiritual *Ioshua* to set us in possession of it.

Thus you see the soule is like a graft-cut off from the old stock by contrition, and also pared and fitted by humiliation, in regard of any selfe-sufficiency.

Now the nex part that we are to handle, is the ingrafting of the soule into Christ: and I will doe two things in the handling of this great worke of ingrafting. First, I will discover the generall nature of this worke, leaving all the difficulties and particulars of it till afterward, if God give liberty: secondly, I will shew you how the soule is ingrafted into Christ.

See in the
2. Doctrine.

1. What

The Soules ingrafting into Christ. 99

1. What this ingrafting is. This being in Christ, may be thus described to you: It is a worke of the Spirit of God, whereby the humbled sinner stands possessed of Christ, and all the good that is in Christ. In this description you may take notice of three things, which are the speciall guides to you for the vnderstanding of that which we will treat of.

What ingrafting into Christ is,

First, that the humbled sinner stands possessed of Christ: for he that is not humbled and broken hearted, hath nothing to doe with Christ, nor comfort comming from him. I use this phrase; He stands possessed of Christ, rather then that, Hee possesseth Christ; because the worke lies on Christs part. The Spirit of the Lord Iesus takes possession of and humbled sinner, and makes him part of his care; and hee comes by that meanes to bee interessed into the care of Christ; Christ possesseth him, and by this meanes he comes to be possessed of Christ: so that all he hath, is meerely the worke of the Spirit of God upon him: as the Apostle saith *Gal. 4. 9, But now that you haue known God, or rather are known of God.* It is not what wee conceive, or what wee know, but what hee knows and conceives: and in *Phil. 3. 14.* Saint Paul strove hard, *If that I may apprehend that for which also I am apprehended of him.* He doth not say that hee is able to apprehend

H 2

God,

Original
in hand

God, but that God comprehends him: As it is with a little child, that is not able to goe of it selfe; the father takes the child in his hand and then it is able to go. The child holds the father, not because it hath any power of it selfe, but because the father holds him: so we hold the Lord Iesus Christ, because we are holden of him: for the humbled soule stands possessed of Christ, because Christ maketh him his care, and his charge, and takes possession of him, and therefore he comes to have an interest in Christ.

Secondly, as he stands possessed of Christ, so he is made partaker of all the spirituall good things that are in Christ: still the action lies chiefly upon Christ, and we so move, as we are first moued by him; and we so worke as we are wrought upon by him: He is made partaker of all the good in Christ, not because hee can challenge it, but because the Lord will convey and communicate it to him. These two things you shall obserue to be general operations, and to go through all the works of application of Christ: as in vocation, the Lord by his Spirit doth draw the soule after him; there is the possession of Christ, and then the soule follows Christ, and comes to him: and in justification, Christ undertakes for the sinner, and layes downe the payment of the debt for him, and then he freeth the sinner from the debt: thus the soul

is

The Soules ingrafting into Christ. 101

is neerer still: and in adoption, God the Father taketh him in the roome and right of a son, and then he stands further possessed of grace, and withall the Lord estates him in all the priviledges of grace, in meeknesse, and holinesse, and he sets his seale to him, and gives him his marke: and withall, he is free from the power and dominion of his corruptions. So that these two are generall things, and have a kind of conveyance of themselves over all the whole worke of application of Christ.

Thirdly, the last thing in the description is this, All this is done by the worke of Gods Spirit. For the graft cannot be planted, till it be cut off and pared. It must have the same hand that cut it off, and pared it by contrition and humiliation: for the same hand of the same Spirit must ingraft the soule into Christ.

Now for the following discourse, we have chosen these words of the Prophet *Malachy*, from which we will take onely so much as will serue our turne for that wee have to speake.

These words are nothing else but a Prophecy of the ministerie of *Iohn Baptist*, and in them two things principally considerable:

First, the worke of the ministry of *Iohn Baptist*, *Mal. 3. 1. Behold, I send my messenger*

to prepare my way before mee.

Secondly, The consequent good that flowes from this, *And the Lord whom ye seeke shall suddenly come into his Temple.*

As great men have their harbingers to make ready their way before them, and to make preparation for them before they come to any place; so it is with the Lord of life, he is the great Commander of the world, it is he that takes possession of the hearts of all that belong to life and happiness: but before he comes to take possession, he sends *Iohn Baptist* to prepare the heart and when it is fitted, then he comes suddenly into his Temple.

Here consider, First, What the Temple is.

Secondly, What it is to come into his Temple, and how Christ commeth into it.

This word *Temple*, besides the natural and literall sense of it, wherein it aimes at the materiall Temple of Ierusalem, which we will not meddle with, is taken spiritually, and so it is to be conceived here: and then it implies the Church of Christ in the number of the faithfull. You shall see the phrase of Scripture to intimate so much, *1 Pet. 4. 17. If judgment begin at the house of God, what shall the end of the ungodly be, that obey not the Gospell of God?* There the house of God is opposed to them that obey not the truth of God: so that they that obey the truth, that are willing

Christ's temple is spiritual,

ling to bee at the dispose of God, and reforme their lives after his will and word: they are the house and temple of Christ. As in generall, all the people of God, thus obeying the word of God: so in particular, euery Christian man and woman is the Temple of Christ. As the Apostle saith, *You are the Temples of the living God.* As it was in the materiall Temple in Ierusalem, the glory of the Lord filled it, and the Lord said he would dwell in it for ever: so the heart truly prepared is the Temple of the Lord, and the Lord Christ takes possession, and rules in it, and fills it with all grace. This is the meaning of the first word. It is plaine by force of argument: The word *Temple* is to bee taken in the same sense in which the way to the temple is taken: but the way to the Temple is the fitting of the soule and the heart for Christ, for so all the Evangelists expresse it: *Iohn* saith, *Repent yee for the kingdom of heauen is at hand,* *Mat.* 3. 2. Also *Isaiah* saith *Prepare ye the way of the Lord, make his paths straight.* So that the preparation of the way to the Lord is nothing else but for people to repent of their sins. Repenting and preparing are both one. But more especially that place of *Saint Luke*, *ch.* 1. *ver.* 15. 17. where speaking of *Iohn* Baptist, he saith, *He shall bee full of the holy Ghost: nay, Hee shall come in the spirit and power of Elias, to turne*

2 Cor. 6. 16.

As also the way to the Temple.

Isa. 40. 3.

the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord: The way is in the heart of a man, and this preparation is the turning of their hearts to the way of the just men. And that other place in Luke 3. 5. 6 can admit of no other sense, Every valley shall be filled, and every mountaine and hill shall be brought low: And all flesh shall see the salvation of God. These words cannot be literally understood, for there was no mountaine to be removed, nor no vallies to be filled up, for Christ was no temporall King: but the meaning is, a removeall of all those mountains and impediments that stood betweene Christ and the soule. Thus you see the Temple prepared is nothing, but the heart truly broken and humbled.

And Christ
comming to
it.

Secondly, let us see what it is to come in-
to this Temple. As the way and the Temple
was, so the comming into this Temple is to
be spiritually understood, and that is, when
the Lord Iesus Christ comes to take posses-
sion of him: but consider this, he comes like
a King, and therefore hee hath John Baptist
to make way for him, The comming of a
King discovers it selfe in two things: first the
King taketh the Sovereigne command of the
place where he is, and if there be any guests
there, they must be gone, and resigne up all
the house to him: so the Lord Iesus comes
to

to take soveraigne possession of the soule. Secondly, the King brings all his provision with him so the Lord Christ brings all provision for the soule with him.

Sothen the meaning is this ; When *John* Baptist by the power of the word hath wrought upon the soule, and made it humble and low, and willing to be at the Lords dispose : when the broken heart seeks for a Saviour, then the Lord comes suddenly, and like a King. You humble soules consider this he will take possession of those humble broken hearts of yours, and he will bring his owne provision with him ; he cares for nothing but a vessell emptied, and a heart thus fitted and prepared : he will bring provision enough, of comfort, of vocation, of adoption, of sanctification, and the like.

In this part of the verse thus opened wee have two doctrines : first, that the Lord Iesus Christ will not delay to come into the heart that is truely humbled and broken. Who is the Lord ? Christ. What is the Temple ? The heart truely humbled. And when comes he ? Suddenly : this is the ground of the doctrine. The second is, the Lord Iesus takes possession of the soule humbled ; and provides for it as his owne : he comes like a King, as I said before, This is the ground of the second point, which discovers the nature of the implantation : the first discovers the appurtenances of it.

For

Doubt.
Christ delays
not to come
into an hum-
bled heart,

For the first,

The Lord Iesus will not delay to come into the heart truly humbled: as I may say, he layeth all other workes aside, as if he did looke for none but this, how he may come home to the heart truly humbled. The Lord will not come at a proud worldly minded man: No, the Lord leaves all, yea heaven and all the world, and onely looks after, and lones to live with the humble broken heart.

For prooffe of the point. This is the reason why the Scripture doth not content it selfe to shew the marvellous delight that God hath in such a spirit. See how plenteous the Scripture is to shew how ready the Lord is to call in at the heart of the humbled soule, and to rise, and lie, and rest, to eat, and drink, and sleep with the humble heart: nay when he is come, he wil not away againe, as wee may see in that example of the lost son, *Luke 15.20.* Hee said, *I will arise and goe to my father, and say, Father, I have sinned against heaven and before thee, and am not worthy to be called thy son, make me as one of thy hired servants.* As soone as ever he resolved of the worke, marke how the father behaues himselfe towards him, though he were base and beggarly in his condition. He might have said, Let thy Harlots and thy Queanes helpe thee: But he saw him a far off, and ran

to

to meet him, and fell upon his neck, and kissed him. Though he were a wretched creature yet now he because the father saw him humble, he remembers not that he had been with Harlots, all was forgotten; the father saw him as farre off, before the child could spie him; he pittied him before he could confesse his sin: he was more ready to meet him than he wasto come, and he kissed him before he could receiue any acknowledgement from him. This is the marvellous enlargement of the Lord to receive an humble broken heart And when he had kissed him, the lost child said, *Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. But the father said to his servants Bring forth the best robe, and put it on him, and put a ring upon his hand, and so forth : as if he had said, It is no matter what thou hast bin now thou art come home, and hast humbled thy selfe, I am glad of it: Thus he passeth by all the former misdemeanours. And so it is in the same Chapter, ver, 4. 5. 6. If a man have an hundred sheep, and lose one, will he not leaue the ninety nine, and seek that which was lost? And when hee hath found it, hee layeth it on his shoulders rejoycing. And when he comes home, he calleth together his friends, and saith, Rejoyce with me, for I have found my lost sheep.*

The meaning is this: The lost sheep is the
lost

Luk 15, 21,
22

lost sinner that is wandred from the Lord Iesus Christ. The soule, that after all the mercies and favours that God hath shewed to allure him, he goes away from God, and then one drops in a ditch, and another is lost in the wildernesse or Forrest: yet hee leaues all to seeke the lost sheepe, and leaveth not seeking till he findeth it, and if he hath found it he reioyceth. For the Lord will leave all to seeke a poore lost sinner, and the more need thou hast, and the more lost thou art in thy selfe, the more labour will the Lord take to find thee out: and though thou canst not goe the Lord will carry thee upon his shoulders, and when thou art come home, hee rejoyceth exceedingly. This shewes the marvellous bounty of the Lord to poore sinners: it is the scope of the Parable concerning the Pearle, *Matth. 13. 45. 46.* *The kingdome of heaven is like unto a wise Merchant man, who having found one Pearle of great Price, went and sold all that he had to buy it.* The pearle is nothing else but that rich mercy of God in his son Christ, and Christ in the promise is the Pearle, and the Merchant-man is every Christian man that wants mercy and comfort to releive him, for he saith, What is all the world to me if my soule wants mercy? Well he knowes where the Pearle is. What's the price of it? Sell all. Selling of all is nothing but this when a man is content to

part

part with sin and all carnal confidence in himselfe, and he seeth himself miserable because of sin, and utterly unable to succour himselfe, and is content to part with wit, or parts, or gifts, and all that hee hath for the Lord Iesus Christ: then suddenly he hath the Pearle. If it be so, that the Lord, that nothing will quene thee but the Lord Christ, and mercy from him, then take mercy. If chaptien bid roundly, you shall not need to stand hie ling for it. Would you have Christ to comfort you and pardon you? then lay away all your lusts and corruptions, and the world, and all the haunts of your hearts, and all the distempers that are in them. Do this, and the Lord will give you the Pearle, he will give you Christ, and mercy from him.

The Reasons why the Lord will not delay to come to the humbled soule, are three:

Reason 1. The Lord Iesus Christ was sent for this very end by God the Father, as Mat. 15. 24. *I am not sent but unto the lost sheep of the house of Israel.* And not onely so, but Christ came for that end: as Luke 19. 10. *The Son of man is come to seek, and to save that which was lost:* the end of God the fathers sending of him, and the maine scope of his coming was, to seek and save that which was lost, that is, that is lost in the sight and sense of his own misery, and lost in regard of his owne insufficiencie

insufficiency to helpe himselfe; for the lost man is willing to be guided by another. If you should find a man in the wilderness, and say, Friend, this is not the way, would nor he be contented to heare and to yeeld to it? So if thou be lost, if thou seest thy owne misery for sin, and that if thou lie in this estate thou art a damned man, and if thou see thy selfe lost in regard of thy owne insufficiency to help thy selfe, and that thou art not able to get out of this condition and misery, wherein thou art willing to be reformed, and to bee disposed of: then know that the *sonne of man*, the Lord Christ Iesus, *came to seeke and save such lost sinners*, and when he hath found them, he will not leave them in this lost estate, but will save them. If this be then the end of God the Fathers sending him, and the scope of Christs comming to save the lost sinner, then certainly above all hee will bee faithfull in that for which hee came, hee will undoubtedly save those that are lost.

Reason 2. Because the humbled broken hearted sinner is the fittest subiect to set out these praises of this glorious work of our redemption; he is the fittest for God to work upon, and for the Lord Christ to dwell in, and he is the fittest to set out the praise of that rich grace in Christ, as the Apostle saith; *Ephes. I. II. Who worketh all things according*

The Soules ingrafting into Christ. 111

to the counsell of his owne will. Why? That we should bee to the praise of his glorious grace. Therefore now consider it, there is no soule so fitting to set forth the glorious grace of Christ; and the great worke of our redemption; as the poore humbled selfe-denying heart: for the humbled soule waites for all grace from God, and is willing to returne all to God againe; and hee saith, I am not worthy of the least mercy I need, and therefore he is contented that God deny him any thing. This man is the fittest to set forth the great worke of God, and to further the aime of God in setting forth the riches of his glorious grace: it is all grace from the beginning to the end, as *Zerubabab* hath it, chap. 4. 7. Grace laid the first stone, and grace laid the last stone, and all the people cried, saying, *Grace, Grace*; so the humbled soule sets forth the praise of God, and saith, I deserue nothing but hell, and whatsoever I have more than hell, it is all from the Lord and all glory is due to him: it is grace that I live, and it is grace that I persevere; it is all grace, from election to glorification: whereas the proud heart spoiles all the work of God. And it is no wonder though God will not dwell with a proud heart. The proud heart, for what he hath, and for what he can doe, gives all to himselfe: where is grace now? The humble heart is like a great shop,
where

where the great frame of mans saluation may best be seen: (for there are many dark shops that deceive the buyer, and marre the wares too): for the humbled heart saith, The worke of the Lord is marvellous in our eyes and ought to be marvellous in our hearts. No man will dwell in a house, but where his credit may bee maintained, and for his conveniency: if either of these may be hindered by it, he will not dwell in that house. Its no wonder then though the Lord Iesus come to dwell in the heart of an humbled soule: Christ would worke, and the humbled soule is contented with it, and Christ would have all the glory from the humbled soule, and he is well contented to give all the glory to God. We use to say in the schooles, if any man have disposed of his dwelling, and framed the building, and fitted it, he will set it up except he either want wisdom, and knows not how to doe it; or else power, and is not able to perfect that worke which he hath begun. These cannot befall God. A wise efficient cause never framed any matter, but he brings in the frame, and sets it up. Hee that hath framed and framed all the materials of his building, if he will not make up the frame for himselfe, it is either because hee wants power and cannot doe it, or else wants wisdom and knows not how to doe it, but the Lord that hath fitted our hearts for himselfe, that

that all may be done by him, and all the glory of the worke come to him againe, he neither wants power nor wisdom to finish the worke; hee hath begun, and therefore he will not deferre, but will come suddenly and take possession of him.

Reason 3. Lastly, the Lord will not deferre to come to dwell in an humbled heart, because all hinderances are now taken away, and therefore the place is ready to receive him, and he ready to come, certainly he will come without delay. If there be any hinderances to keepe out Christ it must be either on Christs part, or on our parts: but in the humble heart there is nothing to hinder it, If any thing keepe us off from Christ, it is either because we love our selves, or our corruptions. Now the humble heart hath renounced both of these, and the humble soule saith, My sin shall not rule me, and, my selfe cannot save me, therefore let the Lord Iesus Christ come and take possession of my heart. The humble heart hath renounced sin and himselfe, and now he would have the Lord Iesus Christ to be his King and Saviour. Now all the hinderances must bee on Christs part: and that cannot be granted for Christ is so farre from being unwilling that he desires to come in: for he hath knockt at many a proud heart: Behold, I stand at the doore and knock: if any man heare my voyce,

I

and

Can. 5. 21

and open unto me, I will come into him and will sup with him, and he with me, Rev. 3. 20. And in other places he saith, For sake thy sins and corruptions, and receive thy owne saluation and be not under the rule of sinne and those base lusts. *Open my love, my dove, my undefiled.* Surely if the doore were open he would come in: nay himselfe saith so professedly, as in that place aforenamed. Oh hee hath knocked many a time at the heart of a poore wretch, and said, *If any man will open to me, I will come in. If any,* He that promiseth to come in if the doore were open, there is no unwillingnesse on his part: but in the humbled soule there are no more lets, for he hath thrown away sin in himselfe, and said, I love you not, I regard you not, let the Lord Iesus come and rule in this same broken heart of mine.

Thus gather up all: If it be the end of God the Fathers sending Christ, and the scope of Christs comming, and if the glory of his grace bee much more advanced this way, and if there be no hinderances, then immediately expect him, hee commeth suddenly.

Use 1. The uses are manifold: First, it is a ground of marvellous comfort to every humbled soule: let not stubborne and rebellious wretches that say, Wee will not have this man rule over us; let not such, I say, meddle with

Use 1.
Great comfort to each
humbled
soule.

with this comfort. To you I have nothing to say now, hereafter I shall say something to you to your cost. But all you soules that are willing to give way to Christ Iesus, and to breake open doore for Christ, and all you that have any evidence of this work, I say all you broken hearts goe your way with comfort, Christ will comfort you, nay, hee will meet you at home. Me thinks this is enough to comfort the heart of any in the world. Then let what can befall us, the Lord Christ will come suddenly.

But some will say, Many are my sins that lie hard upon me, and my aⁿominations come in like troupes, and all the old train band of loosenesse and vanity they are come in against me, and all the sins that I have committed, the guilt of them yet remaines, and I cannot get strength against them, but still they prevaile; for my conscience is not quieted, but my old sins lie in my face.

Quest.

But are your hearts thus perplexed with the sight of sin, and with the expectation of the misery of hem, as in truth there is much cause to lament? Art thou thus broken hearted, and thus perplexed? And canst thou say, Were my heart rid of my finnes, I should bee comforted? Then, I say, notwithstanding all thy sins, If the Lord see thee humbled, he seeth not thy finnes, hee will come and comfort thee: let all thy finnes

Ans.

come and rise up in armes against thee, the Lord Christ will come suddenly, and then mercy will come to pardon, and grace will come to succour thee against thy sin.

Quest.

But what? will the Lord come into this wretched, vile, corrupt heart of mine? What? will Iesus Christ come into this Temple? indeed he may come to such a man that is humbled, but he will never come to such a wretch as I am, I have sinned thus and thus. See what the Text saith, *Apos. 3.2. Behold I stand at the doore and knocke, if any man will heare and open:* he doth not say, 'I stand at the doore of a Nobleman, but at every base adulterer and drunken wretch. If the drunkard and the adulterer will open the Lord will come in and sanctifie him, and take possession of him, and rule in him, and cleanse him from all his lusts and corruptions. Though thy lusts and abominations be many, that will not hinder him.

Ans.

And as there is admirable comfort against sin, so there is admirable comfort against all misery. He knowes nothing that knowes not that all the Christian world is in an uprore, and that the enemy doth worke abroad. But though you doe not see these, you may see the world opposing, and the Divell tempting, and the wicked casting reproach upon all hands, and your hearts begin to bee daunted, and say, I would professe Religion, but

but my father would be discontented, and shame, and disgrace will come in amaine, and misery and persecution will come, notwithstanding the Lord Iesus Christ is comming into those soules of ~~ours~~ *ours*. For if you bee soundly humbled, Christ comes suddenly, and then come what can come, in all troubles Christ will comfort you, and in all weakneses Christ will strengthen you, yea, he will let the spirit of glory rest upon you here, and glorifie you with himselfe for ever hereafter. In all wants there is comfort: though friends, and meanes, and all go, yet Christ comes: and the further thy friends go from thee, the nearer will Christ come to thee. Let your soules be herein refreshed for ever. *Money*, as the Proverb is, *answers all*. A man will change honour, and leave his place for money: and we use to say, Money will doe it. If you want honour money will buy it, and whatsoever the world can doe, money can doe. And hereupon it is that the rich man saith, I have it by me: if he wants a house, hee hath money that will buy it. You that are humbled goe your wayes, and eat your meat with glad hearts the Lord accept of you, the God of comfort refresh your hearts yet more against these troublesome times. It is the speech of Christ to his disciples, *Feare not little flocke, it is your fathers will to give you a kingdome. It is*

Eccles. 10. 19

Luke 12. 32.

118. *The Soules ingrafting into Christ.*

broken and humbled soule goe into priton, Christ wil goe to all the prisons in Christendome but he will find him out, and there he will comfort him. If the humbled soule goe into the Indies, Christ will bee there with him: nay, if it were possible for the humbled soule to goe downe to hell, the Lord Christ would come into him, for where-soever he is, Christ will be. Feare not, be not dismaied, Christ is thine, you have not only a Kingdome but a Christ, and he answers to all. Christ is the God of all comfort, and the father of all mercy: thou hast many wants and weakneses, and Christ is the God of all mercies; from him comes every good and perfect gift, and he will comfort thee. Wheresoever thou art, Christ will looke in: if thou art banished, he will wander up and downe all wildernesses but hee will find thee, and save thee for ever. If we be not comforted, it is a shame for us, considering what wonderful priviledges we have in Christ.

Vse 2.

They are of a naughty spirit, who endure not broken spirits,

Vse 2. The second use is for examination and triall. Doth Christ come suddenly into the heart truly humbled and prepared? Let us trie then, and take a taste of the spirits of such men that are not able to beate nor endure the presence of poore broken hearted sinners. If the servant will not lie for the masters advantage, and if the child leane his

his base courses, and will not give a carnall father content according to his mind, marke how their spirits rise against such men, their hearts rise with marvellous desperate indignation against such men, they cannot thinke of them with any quiet, they cannot brook the sight of them: if it bea servant never so loose and vile, hee is regarded; but the humble child is trampled upon, and they say to him, You had best goe to your holy brethren, and to the company of such and such precise ones. This is the undoubted argument of a gracelesse spirit: either Christ erres, or else thou art out of the way, either Christ is to be blamed for his practice, or thou. Doth he come to such as are humbled and art thou weary of them? Thou art a gracelesse soule, and an enemy to the Lord of life. Whenthe people of Israel began to speake of going into the wilderness to sacrifice to the Lord their God, they did stinke, and were abominable in the eyes of *Pharaoh* and the *Egyptians*: indeed the *Egyptians* did alwayes dislike them, but now they were an abomination to them, This was nothing else but a type: *Pharaoh* is the Devill, and this *Egyptian* servitude is our spirituall bondage under sinne. How doth thy heart stand towards these poore soules? Art thou carried with indignation against them? It is an argument of a heart void of grace, and

Exod. 5. 11.

that thou art an *Egyptian* to this day, therefore the Lord will requite thee in thy owne kind: and that thou art now weary of their society, and art not able to live with them, and art loath to be seene amongst them, and darest not shew thy selfe to come within the compasse of a broken heart, lest thy drunken companions revile thee for the same, and say, art turned a Puritan now? will you bee of their company? and then thou swearest thou knowest them not. This is a shrewd signe thou shalt never enioy the company of those poore Saints in glory.

The third use is a ground of instruction: and we hence learne how to make choice of our companions. Learne of our Saviour, the broken hearted sinners, are the best for society in the world, and therefore reioyce thou in their company. Let us not thinke much to come to such, as Christ comes to: let us not thinke that the basenesse of their persons, or the meannesse of their estates, will be any cause for us why we should discard or disdain their company. Be sure that thy soule bee farre from this carnall distemper.

Happily thy carnall friend will say, Thou wilt disgrace thy person to keepe company with such as those are. Make answer for thy selfe, and against their face, and say, They are my betters: yea the Lord Iesus Christ blessed

Use 3.
Chuse the
broken hearted for companions.

bleſſed for ever, keeps company with them, and ſhall not I doe it too ? The Lord Ieſus deſires no better company, and ſhall I goe any further ? If he bee a ſound broken-hearted ſinner, its no matter what his condition be. As the Apoſtle Saint *Iohn* ſaith, *That you alſo may have fellowſhip with us,* 1 *Iohn* 1. 3. Why, (may ſome ſay) what great matter is that ? The Apoſtle ſaith, our fellowſhip is no ſmall matter : for it is with God the Father, and with Ieſus Chriſt. There is never a poore ſoule, though hee goe barely, and fare meanely, but if his heart bee truly humbled, his fellowſhip is with Ieſus Chriſt which is no little matter. *Zech.* 3. 23. when the Lord had honoured the Iewes there came many citizens to them, and took hold of the ſkirt of a Iew, and ſaid, *We will go with you : for we have heard that God is with you.* So doe thou. Doſt thou ſee a broken hearted man, lay hold on his ſkirts, dwell in that houſe if thou canſt, and ſay, I will live with thee for ever. God is with thee : nay, the Lord is in thee : yea, the company of an humbled ſoule is even a corner of heaven here upon earth. It is ſo in truth, and therefore, let it be ſo in your judgements. What is it to be in heaven ? *We ſhall be ever with the Lord :* this is to be in heaven, 1 *Theſ.* 4. 17. Is this to be in heaven ? Then whereſoever thou art, thou art with Chriſt, thou art in heaven.

heaven. Whensoever thou art in the company of a broken hearted sinner, thou art with Christ, and therefore in heaven: and whensoever thou comest into their company, Christ Iesus will give thee the meeting. Your fashionmungers count it a matter of credit to have Court fashions: this is the Court fashion, and the Court is where Christ our Lord and King is: Christ dwels in such a house, and in such a heart; and therefore as thou dost hope to be with Christ for ever, rejoyce to be with such persons: this is the onely way that a man must take to chuse his company. Doe good to all neighbours, and all Christians, and hope well of all, but reioyce especially in those whose hearts are truly broken in the sight and presence of the Lord.

4. It is a ground of thankfulness to all that are truly humbled before God. Thus you ought to have your hearts stored with thankfulness: nay, to stand and wonder at the goodnesse and kindnesse of God, I would have a man spend all his time this way. When the Lord Iesus hath gone through many Countries, and passed by many rich, and honourable, and great ones of the world, and that he should looke in at a poore family, and knocke at a poore mans doore, and that hee should looke in at a poore wretched heart of a wife or of a child, this is marvellous mercy.

Ps 4.

Be thankfull
for this great
respect of
Christ to thy
poore soule.

cy. If a great person, especially a Prince or Monarch, did looke into a poore mans house, or come to visit a man in prison, what would the world say? Oh, the like was never heard of, the King himselfe in his owne person lighted there, and staid there, and went into the dungeon, and conferred with him a great while, Men would bee besides themselves if they had this favour from the King. In *Luke 1.43.* when *Mary* was with child of the Lord, and came to visit *Elizabeth* shee said to *Mary*, *Whence is this to mee that the mother of my Lord should come to mee?* I see no ground nor reason for this, there is no worth on my part that I should looke for such favour. Now if shee were so ravished with the presence of *Mary* the mother of Christ, what maist thou bee then in regard of the presence of Christ himselfe that is come to lodge in thy heart? Thou hast cause to be ravished with admiration, and to say, *Whence is it that not onely the mother of my Saviour, but even my Saviour himselfe, should come to mee? What to visit mee that opposed him? and to visit me that have preferred my base lusts before the blood of the Lord Iesus Christ? Whence comes this?* It was that which *Solomon* tooke notice of in the first of *Kings* c.8.v.28. for when he had built the Temple, and the Lord had engaged himselfe by promise to come and dwell in

in the same, he said, *Is it true that the Lord will come to dwell upon the earth? Behold the heaven of heavens is not able to containe him, much lesse this House that I have made.* As it was in the materiall Temple, so much more in the spirituall Temple: for thy heart is his Temple. Therefore thou maist reason thus with thy selfe, and say, *Is it true? will the Lord dwell upon the earth? the heaven of heavens cannot containe him;* and shall this earthen mud wall, this earthly Tabernacle, and this sinfull wretched heart? Oh that the Lord should come to dwell in such a soul! this is a mirror of mercy. Doe you humble soules as the Centurion did when Christ was come into his house. *I am not worthy* (saith he) *that thou shouldest come under my roofo, but speake the word onely, and my servants shall be whole.* So say thou Lord I am not worthy that thou shouldest come under the roofo of this sinful wretched heart, only send thy Angels to visit me, and thy word to comfort me: but for to come in thy owne person from heaven to such a poore creature as I am; the Angels must come from heaven to wonder at this mercy, and to magnifie the Lord for it: therefore as you haue received Christ, walke worthy of him and be thankfull to the Lord for the same.

Vfe. 5.

The last use of this Doctrine is for exhortation. You see the meanes that God appointed

The Soules ingrafting into Christ. 125

appointed for the conveyance of grace, and mercy to you, nay, that Christ himselfe may take possession of you, and it is the way and meanes that will never deceiue you. Would you haue Christ to dwell in you? then be humbled, and bee not wanting to your selues, and then Christ will never bee wanting to you: labour to get this humiliation, and Christ will come immediately into your soules. Have a heart but rightly disposed, and without all question Christ will come to comfort and refresh thee upon all occasions. You see the way to get a Saviour to come and dwell in you, then walk in that way, and giue no rest to thine eyes, nor any quiet to thy heart, before thou hast gotten this frame of heart. Take heed of all distempers, doe not thinke the time long, and say, I haue waited long, and many a yeere, and I haue looked many a wishly long look and yet I cannot heare of the Lord Iesus to visit this poore perplexed heart of mine. If the Lord seeme to delay in the performance of his promise, say as *David* did, *Ah, when wilt thou comfort me?* *Psal.* 119.82. Nay, lay the blame where the blame is, and consider thy owne sturdinesse and vilenesse: it is thy owne fault why Christ comes not: thou wilt not open, and therefore Christ is not come: thou dost not prepare for him, and for this cause it is that thou dost not enjoy the

They that
would haue
Christ dwell
in them must
be willing to
be humbled,

the company of such a blessed Saviour : as St. Peter saith, 2 Pet. 3. o. *The Lord is not slacke, as some men count slacknesse, but the Lord takes the best season, and is long suffering towards us.* When the season is, wee shall have it, for it is not his slacknesse. The time is not long, doe not thinke so, hee hath not forgotten to be gracious to a poore humbled soule: but looke into thy owne heart and way and see thy owne folly there. Hast thou prepared often, and waited long, and yet thou hearest no newes of a Christ, and of mercy? Ah goe to thine owne heart, and say, Surely I am in fault, the wound is in my self: others have received a Christ, and he would have come into my heart too for ought I know. Nay, he is as willing to come to thee as to any, but thy owne hasty heart shuts the doore against him: therefore be abased kindly, and the Lord will come, and not tarry. Did you ever account of the coming of Christs presence to you? Was the presence of Christ ever worth the having? and would you not have him to come into your hearts, that will bring grace and glory, and mercy, when he comes? as *Luke 19. 9.* when Christ was come in o the house of *Zachens*, he said, *This day is salvation come to thy house.* So that when Christ comes, mercy and all comfort comes. Is not Christ, and salvation by him worth the having?

If

If ever you hope for Christ, whip out all buyers and sellers out of the Temple, and then you shall heare newes of a Saviour to take possession of you.

I have spoken of the meanes how to get an humble heart; now let me giue you two motiues to provoke you to it.

First, consider what an vnreasonable thing it is, that thou shouldest rather keepe out the Lord Iesus Christ, than cast out a company of base lusts. It will stick one day hard upon that mans heart, when he shall see the marvellous excellency of that redemption which Christ hath wrought, and the beauty of that grace which Christ workes in the hearts of his, and the glory and happinesse which hee hath prepared for, and will bestow upon his servants: when (I say) in the houre of death, or in the day of judgement, he shall see himselfe utterly deprived of this grace in Christ, he will then gnaw his owne flesh that hee hath lost heaven and happinesse (it may be) for one base lust. The covetous man will say, If I had cast away the world, I might haue had Christ and mercy: and the Adulterer will say, If I would haue cast away my base lusts and corruptions, Christ would haue dwelt in my heart, and would haue purged my heart: and the proud hipocrite will say, If I had laid away my owne vanity, and my owne pride, the Lord would haue taken possession

Mot'nes 1.

session of my soule, and hee would have brought glory, and salvation, and comfort. Ah woeto me that ever I was borne, that I would not part with base lusts, and with wealth, but that I was content rather to part with Christ Iesus, than to forgoe these corruptions. What an unreasonable thing is this? he will curse himselfe one day for it.

2 As it is unreasonable, so in the second place what an vncomfortable thing will it bee: Ah think of it in time: for the time will come, at the great day of account, when we shall need a Saviour and crave his presence, and be forced to desire Christ to come to us, What a cut to our hearts will it then bee, that we have shut our hearts against him? When the sins of thy youth shall seize upon thee, and thou shalt see hell gaping ready to swallow thee up, and destruction ready to take possession of thee, and Satan shall lay grievous accusations against thee, and time (I say) shall then come that thou wilt say, Ah that Christ would come to save and helpe me a poore forlorne wretch! Will it not then be a gasse to a mans heart to thinke of it? It will make him say, With what heart can I looke for grace or mercy from Christ, before whom I have preferred the world, and my base lusts, and the delusions of the world, and when the Lord Iesus Christ

Christ by his mercy did labour to allure me, and said openly to me, *My sister, my love, my dove, my undefiled*, I would none of him : it is that *Christ* whom my heart rejected, and whose blood I trampled under my feet, and shall I now come to him for mercy? Nay, how justly may the Lord answer me as he did those people in *Jeremy 2. 27.* who in the time of their trouble did say, to the Lord, *Arise and help us* : but the Lord made them answer, and said, *Where are the Gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble : for according to the number of thy Cities are thy gods, O Jacob.* So will it bee with you : you must away one day, and goe before the Lord *Iesus* : die you must, and to judgement you must come, to give an account for all. Can you answer one of a thousand? can you stand against the fiercenes of his wrath? Ah, how will those wounded soules be helped? Only by a *Christ*. Then *Christ* and grace will bee worth something. When you lie looking every houre for the last gaspe, then you will cry for mercy, and *Christ*, and would give a world for him : but *Christ* will make you answer, and say, Remember the time wherein thou wouldst not have mee to rule, or right that heart of thine : thou wouldst not have mee to sanctifie thee, and wouldst thou have me

to save thee now? No, no: let thy base lusts and corrupt companions save and succour thee, and procure consolation to thy soule, wofull comforters are they all: you will then think it a terrible thing that this Christ Iesus (which now you will not have your Saviour to purge and sanctifie you) shal then be your Iudge, *2 Thess. 1. 8. The Lord Iesus shall come in flaming fire, rendring vengeance to all that know him not.* Thou that wilt not have Christ to take away all thy sin, & to rule in thee, and thou that hast thrust Christ out of thy heart, and from thy house, thou wilt wish that thou mightest never come to judgement: but Christ will come to thy cost. Thou wouldst not have Christ to rule in thy heart: therefore he will come in vengeance to execute upon thee all those plagus threatned, and which thou hast deserved; and then stoppe him in judgement, if thou canst. Now the way is ready, and the meanes set faire before your eyes: take the right course, and the Lord Iesus will not deferre to come suddenly, doe you what you should, and Christ will doe what you desire.

Ob. Ah, saith one, it is marvellous hard to bid adieu to all lusts and corruptions, and to cut off the right hand, and to cast away the right eye, and to part with every darling distemper. Ah, saith the covetous man, if I could have Christ and the world too
then

then I could be contented to have Christ : and the Adulterer saith, If I could haue Christ, and my Queanes, and my lusts: and the Hypocrite saith, If I might haue Christ and my secret haunts of heart, then I would be willing to yeeld, but if all those corruptions must be sacrificed, and if Christ must take away all my corruptions from mee, and worke all in mee, this will be tedious.

Ans. It will be bitter and tedious at first, but it will quit all cost in the end, and it will never repent you then of all your teares that you haue shed, nor of all the anguish of heart which you haue had, when you shall haue mercy and bee for ever comforted thereby, and by this meanes haue a way made to everlasting life. I would haue the heart of a poore Christian doe as *Shechem* saith the heart of *Hamor* did when he would marry *Dinah* Gen. 34. 22. 23. *Come let us be circumcised as they are. Shall not their cattell, and their substance, and every beast of theirs be ours?* Their hearts are great and their wealth is mighty, and all this shall be ours. Thus he perswades the hearts of the people to yeeld to him in it onely, but through the desire of their goods. Let mee plead so with the Soule of an humble sinner in this kind: thou must thinke of humiliation as the *Shechemite* did of circumcision, I must never see the face of drunken-

nesse more, I must bid adieu to all carnall profits and pleasures: Ah this goes to my heart, this pinches indeed, this strikes to the quicke. They would bee circumcised though it were painfull: how much more maist thou reason with thy owne heart, and say, It is tedious and irkesome, but it wil be comfortable hereafter. Let us bee circumcised and bid adieu to all our lusts, shall not all the substance of Christ Iesus be ours? Let us forsake the world to have Christ, and not onely mercy shall bee ours, but euen every grace and comfort shal be ours, as the Apostle saith, *The God of all comfort and consolation is ours.* If thou wilt be humbled, and part with the world, and cut away every lust, and throw away all whatsoever, then all the pleasures of his right hand shall bee ours: and all the happines of heaven shal be ours, nay, all the fatnesse of the earth shall be ours. Suppose I must part with these, I shall haue Christ for my riches, and if I part with friends, I shall haue Christ to stand by me, and if I part with honour here, I shall haue Christ to honour me; and if I part with joy here, I shall haue those joyes which are not conceived by the heart of man. You fathers speake of it to your children, and you husbands speake of it to your wives; let every soule be humbled, and take all mercy. Shall not all be ours? Fathers ad-

vise

*Affirm diues
est, qui cum
Christo pauper
est. Hieron.*

vise your little ones, and friends advise one another.

Ob. But the poore soule saith, I confesse nothing should bee hard, and nothing should be deare, and I hope nothing shall bee too hard for me, so that I may gaine a Lord Iesus Christ, if I know mine owne heart, and if I know it not, let the Lord make it knowne to mee. I see no sufficiency in my selfe, over my sin to succour mee, and I have had a caret^e be burthened, and yet I see not a Saviour.

Ans. I answer to this; Is this true? and is thy heart humbled as thou saist? then I say, the Lord Iesus Christ is come, and hath come many a day though thou perceivest it not. So soone as thy soule is thus disposed, the Lord Iesus comes, and that suddenly too, though thou knowest not at what time. As when *Jacob* fell asleepe upon the stone, and the Lord had made known himselfe to him, he said, *Surely the Lord was in this place, and I was not aware of it.* So I say, thou hast beene truly humbled, and the Lord Christ is truly come, and thou knowest it not.

Ob. But can this be that the soule should be possessed of Christ, and not apprehend a Christ?

Ans. Yes, it is not onely possible, but it is too ordinary: and the reasons why it

is so, and the hinderances which keepe a soule from seeing, they are these foure in particular; for there be foure lets on our part.

1. First, Christ may come into thy soule, and thou dost not know him. As one man comes to another mans house, and happily one that he hath loved and desired too yet his ghesse is such, and the distance of the time so long since he saw him, that he may be there and his friend never the wiser; so thou maist complaine that the Lord Christ is not in thy soule, & yet knowest not when he is there: this is the ordinary mistake in the soule, as it is in the sight. *Mat. 14. 25, 26, 27.* Christ comes to his Disciples walking upon the sea, and they were all affraid, because they had thought they had seen a Spirit, and they cried out for feare: but Christ said, *Be not afraid, it is I.* Christ was then most neer to comfort them, when they had thought it had bin a Spirit to affright them: and the fault was in their understanding, they could not discern him. As it was in the bodily sight, so it is in the spiritual eye: thou saist, it is many a day since the Lord Iesus did open mine eyes, and burthen my soule, and made me weary, and made my sinnes loathsome to my selfe, and I could even be content to be rid of my selfe, to be rid of my sin. Whence comes it that thou art content to see thy sin? and whence is it that thou art burthened with

with it, and that thou art content to be
rid of thy selfe, and sin, and all? Is it not
from Christ thy Saviour? whence is it that
thou art content to lie under the word of
God, and to be disposed by it? Is it not from
Christ? Did you never heare of a poore
countryman that went to the King in his
hunting, and asked him where the King
was? It hath beene so in many deare saints
of God; as *Iohn 20. 13. 14, &c.* after
the death and resurrection of Christ,
Mary went to looke for him, and the An-
gell said, *Why weepest thou?* and whom see-
kest thou? Oh, saith shee, *Because they have*
taken away my Lord, and I know not where
they have laid him. Her soule did yerne af-
ter Christ, and shee enquires of Christ, for
Christ, and thought him to be the Gardi-
ner. Christ said to her, *Mary why weepest*
thou? then shee turned her selfe, and said,
Rabboni, that is, Master. *Mary* loved Christ
and was acquainted with a Saviour; yet
now because of the suddennesse of it, she
understood him not, and therefore shee as-
ked him for a Saviour. So I may say to thee
poore humbled soule, *Why weepest thou?*
and thou saist, Oh, I seeke a Saviour, if
you can tell me the way whereby mercy
may be derived from him to my soule, I be-
seech you advise me of it; if you know the
way how I may carry my selfe before

the Lord, that I may find mercy in his sight let me know it. The truth is Christ is there, it is he that makes thee looke after a Christ, and it is Christ that makes thee seeke unto him for mercy, thou seekest to a Christ for a Christ.

Secondly, as the soule of a poore sinner knows not Christ though he meet him in his way, and out of the weaknesse of his judgement, and by reason of his ignorance, hee knowes not his presence: so in the second place thou attendest not to the Lord Iesus when he is come: therefore he comes meekly, and quietly, and calmly and spiritually, notwithstanding thou regardest him not. Christ came into the midst of his Disciples when all the doores were shut, and they attended not to him: so thou knowest not of a Christ, because thou attendest not to him and his comming. Consider this well: the maine hinderance is this, when the heart of a poore Christian is marvellously taken aside with his owne weaknesse, and distempers, and troubles, and his mind is all upon them, Christ passeth by and hee regardeth not: as *Luke 24. 5.* when *Mary* came to seeke for Christ, the Angell said to her, *Why seeke you the living among the dead?* So this hinders an humble soule from the knowledge of Christ: wee looke upon our corruptions and rebellions, and rub the fore
daily

daily, and we thinke thus, can grace bee in such a heart as this? and will the Lord dwell in such a heart as this, thus vile, and thus pestered with many base corruptions? Thou canst never see him there. Why seekest thou a Christ to comfort thee, amongst thy owne corruptions, that would hinder thee from seeing him, and from receiuing mercy from him? It was not for want of eyes that *Hagar* did not see the well, but because shee did not search for the Well: so it is with a poore soule.

The well of life is in Christ, there is the fountain of all grace and mercy, the well is hard by us, nay it is within us: but alas we fit like *Hagars*, and thus wee lye and perish in our discouragements. If a man prepare for some great person, happely some King or deare friend, and one that he hath long looked for: if he comes not, then he gets him into a close walke, and there hee sits sighing and mourning for his absence; and while he sits thus, the man is come and hath beene long in the house before hee thinkes of any such matter; and when he comes in, he begins to aske if the King or his friend be come. Oh, say they, hee is come long agoe: where have you bin? we wondred what was become of you. Iust so it is here: for when we are weldred in our owne sorrow, and thinke thus, Oh, when will it
once

Simile.

Simile.

once be? The soule lookes long for Christ to comfort him, and because hee receives not comfort, he goes into the dungeon of desperate discouragements: and then the Lord Iesus comes to refresh that soule, though hee perceives it not. A man may sit long in a darke cellar or dungeon before he can see when the Sun comes into the house and shines there: but let him come from the cellar, and then he shall see the Sun shine cleerely. So when the Son of righteousness shines into a man, and reveales himselfe, he gets him downe into his distempers, and wil not looketo a Saviour, the Son of righteousness is come and shines, and hee perceives it not. And as Phillip said, *Iohn 14. 8. Shew us the Father and it sufficeth.* Then Iesus saith unto him, *have I beene so long a time with you, and yet hast thou not knowne me? he that hath seene me, hath seene the Father: he desireth to see the Father, and yet when hee seeth Christ, he seeth the Father.* So it is with this blessed frame of soule: for when a poore soule mourns under the burthen of sin, and desires that the word of God may prevaile with it, and take all away, then he desirerh to see Christ: this is the Spirit of Christ humbling, and breaking, and waking: it is the Spirit of Christ that makes you willing to part with sinne. Hath Christ beene so long with you, and do you not know him? The

The third is, because we judge Christs presence by our owne sense, and by some extraordinary sweetnesse that the soule imagins should be with him if Christ were there. This is the nature of every poore creature: he sets up a kind of imagination in his owne head, and thinkes if Christ were come once there would bee extraordinary sweetnesse and joy. Now setting up this imagination in his owne conceit, hee will heare no other evidence if he cannot find this, and so mis-judgeth the presence of Christ. This was the failing of *Gideon*; for the spirit of Christ, came to him, and said, *The Lord is with thee, thou mighty man of valour.* And *Gideon* said, *Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles that our Fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites* *Judges 6. 12. 13.* The Angell knew what he said: but marke what he replies; And hee would not be perswaded that the Lord was there, because the enemy had the upper hand: he thought God was not present with them, because the enemies were vexing them, and prevayling against them: but the argument was naught, for the Angell was certaine of that which he spake. Iust so it is for all the world with the poore broken-

broken-hearted sinner that now is oppressed with many corruptions. Sometimes when the faithfull ministers speake to them and say, Goe in peace you broken-hearted sinners, the Lord is with you; Oh, say they, *if the Lord were with us, why doth all this befall us?* Why are our minds so ignorant, and our hearts so vile and sinfull? and why are our corruptions so violent. Can the Lord be here and so many weakneses too? The Lord hath done great matters for them, that he hath done good too, and they have rejoyced with ioy vnspeakeable and glorious: the Saints of God haue been more then conquerours through him that loved them, and have subdued their corruptions: but yet we are under the power of our sinfull, poysonfull, venomous hearts still. Can the Lord bee with us, and all these abominations not onely presse in upon us, but even captive us? Yes, you mistake the presence of Christ, he is as well with you in the opposing of sin, as in the overcoming thereof: therefore the argument is false. The same Apostle that was sometimes more then a conquerour, was sometimes led captive, as *Rom. 7. 23.* and hee that did walke after the spirit of Christ, had the *Flesh lusting against the Spirit, and the Spirit against the Flesh, Gal. 5. 17.* This is your imagination, that if once the King come to
your

The Soules ingrafting into Christ. 141

your house, and keepe court, no Traitour must come there: yes, Traitours are ever where the court is, they follow the court, for there they thinke to accomplish their villany. And you thinke if the King come to your house, he must hug you in his arms, and presently promote you to all honors: so the soule saith, If Christ were with me, I should have abilitie to doe my duty, and I should have more power against corruption. Though wheresoever Christ is, there is sight of sin, yet this extraordinary sweetness doth not follow: but because they have not this, they thinke they have not Christ. It is just with the soule in this case, as if some Gentleman should receive the King into his house, and yet he would not be perswaded the King was come, because he did not presently send for him into the presence chamber, and advance him to some great place of honour: he is there, though he will not presently send for you. This was the fault of Thomas, *John 20. 25.* hee would haue tied the certainty of Christs resurrection to his owne sense, and if hee could not doe this, and that, he would not beleue that Christ was risen: for so the Text saith, the Disciples all saw it, and did witnesse it, but he confines all to the compassse of his owne sense; except he could see in his hands the print of the nailes, and thrust his

Simile.

his hand into his side, he would not belecue Iust so it is for all the world with the poore humbled, broken soule: When a man depends upon sense and some stirring apprehension: Oh, saith he, if I could see that evidence of Gods love, and had that assurance, and if my heart could thus breake for my sin, and if I had this ability with all care and cheerefulnesse to all holy duties, then I could belecue that Christ were come: this I told you before, you will not belecue that the King is come to your house, except he will send for you presently into his privy chamber, and make you the favorite of the Kingdome. And therefore it befalls the soule of a poore sinner as it did good old Iacob, Gen. 45. 26. his sonnes told him that his sonne Ioseph was alive, but his heart did faint, for he could not beleue it: but when he saw the Chariots that his son had sent for him, his spirit revived within him, and he said, It is enough, Ioseph my son is yet alive, &c. Thus it is with us, we have the messengers of God, and the testimony of Scripture to confirme the presence of Christ, but we will not belecue except wee be chariored with that power and ability, and that feeling, and except you have your hearts fully satisfied according to your owne imaginations, you will not be perswaded that Christ is come into your hearts.

The

The fourth also is on our part. Bee it so that either we have abilitie to know a Christ and that we see his comming in, and that we doe not mis-judge the presence of Christ and doe not account of his comming by our owne sense: yea, though wee were in the chamber of presence, and have had much experience of Christs presence with us, yet there is another hinderance which keeps off the poore soule, and that is, when our eyes bee hindred that wee cannot see Christ though he were before us: when the sting of conscience remaines, and the fiercenesse of some temptraion presseth in upon us, or some worldly inconvenience sits hard upon us, and that our thoughts are wholly taken up with them, and the strength of our imagination is wholly bestowed vpon those, how to prevent them, so that wee cannot see Christ: when a mans mind is thus wholly imployed, and all his thoughts thus busied, partly about the guilt of sin, how his conscience may be quieted; and partly about temptation, how it may be removed so that hee hath no leisure to see Christ, though he knew him well if he were but in the calmnesse of his heart. It befalls a poor soule in this case as it did the Disciples that were going to *Emmans*, *Luke 24. 16.* for when Christ came and joynd sides with them in their travels, and went with them, the

Luke 24.17.
&c.

the Text saith, that *their eyes were holden that they should not know him*. See the ground of the holding of their eyes: Christ presented himselfe in his owne proportion; therefore the fault was not in the substance that they did see. The fault was not in the eare, for that was not hindered in any measure; neither did Christ blind their eyes any way, for their eyes were thus farre opened, as to see the way, and walke cheerfully in it. What did hold their eyes then? leaving extraordinary things to God: it was this, their thoughts were so busied about the death of Christ, and his resurrection, that they did not know Christ though he were with them and therefore Christ asked them this question; *What manner of communication is this that you have one to another, and are thus sad? And the one of them said to him, Art thou only a stranger in Ierusalem, and hast not knowne the things which are come to passe there in these daies? And hee said unto them, What things? And they sayd unto him, Concerning Iesus of Nazareth, which was a Prophet, mighty in deed, and word, before God, and all the people. We trusted that it had been hee which should have redeemed Israel: and beside all this, to day is the third day since these things were done, and whether hee be risen againe we know not. Wee find this by common experience, a man that hath his*
mind

The Soules ingrafting into Christ. 147

And as it is thus with us, so there are other hinderances which let us that we cannot apprehend a Christ, and they are these.

And for three reasons in Christ.

First, in generall; as we deprive our selves of consolation in Christ, so the Lord Iesus through our just deserving doth withdraw himselfe from us: As in *Esay 18. 7.* *I will waite upon the Lord that hideth his face from the house of Iacob, and I will looke for him.* And in *Psalme 31. 22.* *I said in my hast, I am cut off from before thine eyes: neuerthelesse thou hearest the voyce of my supplication, when I cried unto thee.* Both these places doe make it cleere, that many times though the Lord Iesus is neere the soule, yet he apprehends it not.

Now the Lord Iesus hides himselfe upon three causes especially.

1. When the Saints of God fall into some grosse sinne, and some scandalous offence, or else tamper with some besome corruption, and are at truce with it, though it be but some infirmitie; then the Lord Iesus justly hides himselfe, and withdrawes the apprehension of his presence from such a soule. For these are the termes whereupon the Lord hath promised to reveale himselfe, to wit, so farre as wee labour to walke with him. If the Saints of God fall off from him, and breake off themselves, it is no wonder though the Lord Iesus hide himselfe from

hin
pro

of
the
hin

wa
the
A
cu
th

w
de
th
p

th

fo
fe
c
it
fu
el
a
t
h
a
t

The Soules ingrafting into Christ. 147

And as it is thus with us, so there are other hinderances which let us that we cannot apprehend a Christ, and they are these.

First, in generall; as we deprive our selves of consolation in Christ, so the Lord Iesus through our just deserving doth withdraw himselfe from us: As in *Esay 18.7.* *I will waite upon the Lord that hideth his face from the house of Iacob, and I will looke for him.* And in *Psalme 31.22.* *I said in my hast, I am cut off from before thine eyes: nevertheless thou heardest the voyce of my supplication, when I cried unto thee.* Both these places doe make it cleere, that many times though the Lord Iesus is neere the soule, yet he apprehends it not.

Now the Lord Iesus hides himselfe upon three causes especially.

1. When the Saints of God fall into some grosse sinne, and some scandalous offence, or else tamper with some besome corruption, and are at truce with it, though it be but some infirmitie; then the Lord Iesus justly hides himselfe, and withdrawes the apprehension of his presence from such a soule. For these are the termes whereupon the Lord hath promised to reveale himselfe; to wit, so farre as wee labour to walke with him. If the Saints of God fall off from him, and breake off themselves, it is no wonder though the Lord Iesus hide himselfe from them:

And for three reasons in Christ.

12

148 The Soules ingrafting into Christ.

them: he is with them while they are with him. No longer, no further doth Christ engage himselfe to bee with us, but upon these termes. *Iohn 14.21. Hee that hath my Commandements, & keepeth them, he it is that loveth me, and he that loveth me, shall bee loved of my Father, and I will love him, and manifest my selfe to him.* The Lord will manifest himselfe to us: upon what grounds? If wee will love him and keepe his Commandements. But if we breake the condition on our parts, and falsifie that wee have promised to doe, no wonder though the Lord withdraw himselfe from us. You see it is the tenour upon which he promiseth his presence. Now if the Saints of God fall scandalously, and be overtaken with some grosse sin, this builds up the partition wall, that Christ cannot be discerned: as it was with *David, Psal. 51.10.* where hee saith, *Create in mee a cleane heart, O God, and renew a right spirit within me:* hee was even to begin the world new againe. And it is Gods wise dealing with his owne servants: for God will not brooke sinne in his owne servants: and they must know, if they will have him to dwell in them, they must not give way to any base sinne, if they doe, hee will withdraw himselfe from them: not that God forsakes finally whom hee loved once, but hee will take away the sense and apprehension

hension of his presence; that though he is there, yet the soule shall not see it. And also when they give way to some secret distemper, and are at truce with some infirmitie, and they will be parlying with it, and meddle too much with it, it is just with the Lord, and ordinary, to withdraw the presence of his grace from such a mans soule. If a Christian be overtaken somewhat more than ordinary, with a peevisish spirit, or if he be something too eager for the world, so that hee grow cold in holy duties, and is in danger to lie and dissemble for his gaine, it is just with God, that this man should scramble for his comfort, and welter up and downe without any evidence of Gods love. And also though a Christian commit not sinne outwardly, yet if hee give leave to any sinne, and be at truce with it, though they seeme to hate it, and yet let their meditations runne upon it, and parley with some secret imagination, &c. it is just with God to hide himselfe from them. And others there are that live with men, and see their evils, and yet will not reprove them. I have knowne many of those to have gone out all their dayes without any comfort. And it is no marvell though they cannot see Christ, because they themselves build up the partition-wall betweene Christ and them: the Lord Iesus Christ is not able to

brooke it, that hee is thus sleighted and neglected, and that any sinfull base distemper should bee attended to, to keepe company with it rather than with Christ: Christ Iesus distastes it infinitely, and therefore withdrawes the apprehension of his presence from such a person.

The second cause why the Lord hides himselfe, is, when the faithfull servants of God begin to grow carelesse and luskish to holy duties; and because God hath made knowne his good will to them, therefore they begin to grow carelesse and secure. When the Lord seeth this, that they doe abuse his favour, so that now they begin to grow secure and heartlesse, and to slag, and to grow sluggish, it is just with the Lord to estrange himselfe from that soule, and it is just that that soule should find himselfe lost, that hee may quicken up himselfe. When Christians grow cold in prayer, and carelesse in holy duties, the Lord taketh away the light of his favour, and hee leaves thole sluggish hearts to themselves: nay, God is forced even against his will and mind, even for the good of those Christians, to take away the comfort of his presence: so that now they begin to thinke they never had grace. If the Lord did not thus, they would never mend their pace, nor quicken up themselves to any holy duties. And this is the

brooke

E

reason

reason why many lie downe in sorrow, and thinke they never had any grace at all : the Lord seeth it, and perceives it, that unlesse he should bring them to this extreme hazard, they would never be drawne out from that desperate securitie : but by this meanes in the end God makes them find their hearts and tongues againe, and makes them consider from whence they are fallen. Oh, saith the Lord, mercy is as good when you have it, as when you want it, the time was, when you filled heaven and earth with your prayers, and you could pray earnestly, and you could give the Lord no rest : you prized opportunities, and now you have many opportunities and slight them. It is just with God, when we begin to be thus tongue-tied, and to be secure, and to thinke all is wel (now the Lord hath humbled our soules, and pardoned our sinnes, and shewed us his favour) for a time to leave those soules of yours, though he save you in the end : to send you a hell upon earth, that so you may strive to receive that mercy and comfort which formerly you had, and now have sleighted. Thus hee dealt with the Church in *Can. 5. 2, 3.* when Christ knocked at the doore, and said, *Open to mee, my sister, my love, my dove, my undefiled ; for my head is filled with dew, and my lockes with the drops of the night :* she made answer in this manner, *I have put off*

*Psal. 39. 6.**2 Sam. 22. 7.**Simile.*

my cost, how shall I put it on? I have washed my feet, how shall I defile them? Now when Christ withdrew himselfe, then shee found her feet againe, and followed Christ with much labour from place to place, and could not be content till she had found him. And so it was with the holy Prophet, I said in my prosperitie, I shall never be removed: but when he saw God going away from him, see how he bestirres himselfe: Oh, saith hee, I cried to thee, O Lord, in the time of my trouble: Then he could pray, and heare againe, and recount Gods former goodnesse, and performe his former duties. I have seene the father deale so with the child, when the father is going on in his journey, if the child will not go on, but stands gaping upon vanitie, and when the father calls, he comes not, the onely way is this, the father steps aside behind a bush, and then the child runnes and cries, and if he gets his father againe, hee forfakes all his trifles, and walkes on faster, and more cheerefully with his father than ever. So when the Lord Iesus Christ sometimes makes knowne himselfe to us, and would carry us on in a Christian course cheerefully, we are playing with trifles, and grow carelesse, and cold, and worldly, and remisse in prayer, and dead-hearted, the onely way to quicken us up, is, to hide himselfe, and to make us give our selves for lost, and

The Soules ingrafting into Christ. 153

and then they that could scarcely pray once a weeke, now will pray three' or foure times aday.

Thirdly and lastly, the Lord doth hide himselfe in his infinite wisdom and fatherly care by way of prevention, that his servants and children might not fall into some evill. Hee will not bestow the sense and sweetnesse of his favour upon them, lest they should bee proud thereof, and pranke up themselves in regard of their privileges, and bee carried with contempt of the weaknesse of their fellow brethren: nay, if they had that which they desired, there were no living with them: therefore the Lord in his care and goodnesse is faine to hold them to hard-meat, and to keepe them to a spare diet. Hee seeth it sutes best with the hearts of wayward sinners, onely hee lets in some incklings of his favour and grace, and upholds the heart with so much mercy as may beare it up, and yet but with so much. Thus the Lord deales with us as a wise father doth with his child, hee seeth if he had his portion in his hands, he would be riotous and carelesse, and therefore it is wisdom not to trust him with his estate, but to keepe him low, and to keepe him upon dependance, that hee may have better subjection from his hands. So it is with the Lord, he seeth that wee have unruly hearts,
and

Simile.

and that if wee had that evidence of Gods mercy made knowne to us that wee would have, we would be so proud, and so haughty, and so full of contempt, and so censorious, that there were no living with us: therefore the Lord keeps us short, and holds such soules low, and keeps us only in some hope, to hold up our soules: and the more dependance the soule hath, the more observance hath the Lord from us. Experience proveth it true, *I have many things to write unto you*; but you are not able to beare them now; you are not capable of them yet. As it is with a little barke, if it should have a great maine mast, and broad saile cloathes, then in stead of carrying it, it would bee overthrowne by them: therefore men proportion their mast according to their shippe or barke, and if it have skilfull Mariners, they strike saile when they come into the shallow or narrow Seas. This is the reason why the Lord deales so with us: the soule is like the ship, and the sense of Gods love and mercy is like the saile that carries us on in a Christian course: and if we get but a little saile of mercy and favour, we goe on sweetly and comfortably; but if God give us abundance of assurance, our cursed rotten hearts, would overturne, and in stead of quickning of us, it would overthrow us: so that though God doth it the fault is in our selues.

Simile.

allured

selues. That I take to bee the ground, why many a poore Saint of God hath smoaked out his dayes in doubting and making question of Gods mercy and goodnes and at the houre of death God hath given them a full assurance of mercy, and so carried them full saile to heaven: they were not able to beare this before. As a faithfull Minister of God once said to a poore woman that had beene long time questioning her selfe, and doubting of her salvation, when at last the Lord made it good unto her soule that Christ was her owne, then the Minister sayd to her, The Lord will not alwayes giue his children a cordiall, but he hath it ready for them when they are fainting. The comfort of Gods spirit is better *then wine*, Cant 1.2. Now when a man hath a proud, haughty, selfe-conceited heart, if he had much of this cordiall, hee would forget himselfe, and trample upon every one; and therefore the Lord reserues this great mercy to the last: this deprives a Christian of abundance of sweetnesse, that otherwise God would bestow upon him. Let every man therefore goe to his owne heart, and examine it; if while God is pleased to keepe us under hatches, and to knock off our wheelles, and leaue us in the dust, if yet in the meanest degre we can snarle with Gods providence, and say, Why do I pray, and

Note.

and God answers not? others crie, and God heareth them, and why doth hee not heare me? If when we are under wee doe thus, then what would we doe if we might haue what we would? we would say as the people in *Ieremies time*, *Wee will come no more at thee, we are Lords*, *Ieremy 2. 31.* Therefore that the Lord may prevent this proud spirit of ours, and that we may walke in humility before him, it is just with God to withdraw his Spirit from us; if you haue not comfort, thanke your selues for it.

So then, gather up all, and the summe is this; If wee have not the apprehension of Christs presence with us, though hee is there, then either it is because of our owne ignorance or carelesnesse wee know him not, or attend not when hee comes; or else we mis-judgethe presence of Christ; and onely esteeme of his favour and presence according to the extraordinary sweetnesse that we would haue, and that wee imagine should accompany the presence of Christ; or else because our eyes are held with the hurry of some temptation, and some worldly inconvenience, that wee cannot see the Lord Christ though hee bee within us; or else the Lord justly hideth himselfe from us, because we are fallen into some grosse sinne, or else parly with some
private

private infirmities, and doe not labour to humble our selues mightily for them, and strive against them ; or else we doe abuse the favour of God ; or else wee have proud hearts, that wee are not able to beare that comfort that we would have: therefore (I say) the Lord hides himselfe from us to prevent evill in us. This I take to be the answer to the question in hand.

Come into his Temple. Here is a word that giues us foot-hold for the second Doctrine: *into his Temple.* This is a word of propriety ; as in that place when Christ came into the Temple, and saw those that bought and sold in it, *He made a scourge of small cords, and drave them all out of the Temple, and the sheepe, and the oxen, and cast out the changers of money, and overthrew the Tables, Iohn 2.15.* and he claimed the house for his owne, saying, *my house shall be called a house of prayer, Mat. 21, 13.* This word (I say) is a word of propriety. Hee comes not like a stranger, or like a forreiner, but like a King to his Palace, to take possession of it. So the Doctrine is this:

Doct. 2. When the Lord Iesus comes to a soule truly humbled, hee taketh possession of it as his owne; he comes into his Temple. This is the scope of the comparison: he comes as a King to his Throne where hee sits, and to the Kingdome where hee rules. I told

Doct. 2.
Christ takes possession of every humbled soule.

told you before that the ingrafting of the soule into Christ, is nothing else, but when the Lord by his Spirit comes to take possession of the humbled soule: so that the soule stands possessed of Christ, and is made partaker of all these spirituall good things that are in Christ. This is generall to all the workes of application of Christ, and the footsteps are to be seene in all the workes of of vocation, justification, adoption, sanctification, and the like: the Lord Iesus gets ground in the heart by all these. As, in vocation, the Lord drawes the soule to himselfe, and the soule followes him; in justification the Lord undertakes for the sinner, and unites the soule to himselfe, and makes it one with himselfe; in adoption the Lord makes him a sonne, and in sanctification he sets a stampe upon him: but in all see and consider there is possession, so that this worke of possessing the soule is generall to all, and so is fit for this place. See how fitly it suits to the worke of preparation: the sinner resignes himselfe into the hands of the Lord, and he falls downe before his footstoole, and lets the Lord doe what hee will with him; and when the soule is come to this, the Lord Christ comes immediately and takes possession of him, and doth ingage himselfe to provide for him. This is the scope of that place, *Ezek. 16. 8.* the Lord

Lord Christ *saw the Church in her blood*, and tooke charge of her, and saith, *Thou becomest mine*: and then follow all the workes of justification, as in the 9. 10. 11. Verses: where the Lord entred into a covenant with the Church, and tooke a charge of her: as if hee should haue said, Art thou content to be at my dispose? then I will take thee to my selfe, and dispose of thee as may be for my owne glory. *Rom. 11. 28.* speaking of the Gentiles that were ingrafted into Christ and the Iewes that were cut off, that hee might crush the proud hearts of the Gentiles, that they might not bee high minded, there he saith, *Thou bearest not the roote, but the roote beareth thee*: the roote is the Lord Iesus Christ. For so it followes Verse 17. *If some of the branches be broken off, and thou being a wild Olive tree art grafted in amongst them.* Every man naturally is a branch of the wild Olive tree, and the roote that he must be planted into, is the Lord Iesus, and this plant must grow no more upon the old roote: therefore the Lord Iesus must in mercy take that soule, and by the power of his might beare up the soule; and as the roote feedeth the branches, and giveth fatnesse and strength to them, so whensoever the soule is truly severed from sinne, the Lord Christ takes it to himselfe, and beares it up, and provides for it as his owne.

Quest.

Quest. But some will say, Wherein doth this possession stand?

Ans. This supream possession of the soul doth discover it selfe in two particulars, and those will giue the reason of it. First, the Lord Iesus undertakes for the soule truely humbled: secondly, hee disposeth of the soule so farre as may make for his owne glory.

Reason 1.

First, the Lord takes upon him to shield the heart from evill, whereunto it was subiect, and from which it could not be freed by any strength of its owne; what it could do not for it self, the Lord Iesus Christ takes in hand to doe for it. I told you formerly, that when God opened the sinners eyes, and hee hath scene his sinne truly and throughly, and is pierced with horror in the apprehension of his sinne, and he finds it to be the greatest vexation that can befall him; the sinner is weary of his corruptions, and desireth to be freed from them: but hee hath no power of himselfe, as from himself and therefore the soule in this horror of heart dares not meddle with sinne, yet hee cannot free himselfe from the power of it. Herenpon hee sues out a sequestration, and stands waiting if any man will take possession of him; It will not submit to sin, and yet cannot save it selfe. Now the soule being in this case, the Lord Iesus steps in as the

the Umpire, and saith I will take all, and pay all, and stand betweene all the hazzard that can befall the soule in this case: as if a house be sequestred, the man stands to see if any will take possession of it, and be the Protector of it: so Christ takes it upon him, and resolves to stand betweene the soule, and all the misery that can befall the soule. And as it is in other countries (and as it hath bene the state of the Low-Countries) if they be oppressed with some potent enemy that is too great and mighty for them, they seeke to some forraine Prince, and yeeld to him, that hee may lay what tribute he will upon them, provided that he will take the protection of them: When they had rebelled from under the King of Spaine, Queene *Elizabeth* tooke the protection of them: So it is in the heart that is thus oppressed and besieged with the sinne that lyeth heavy upon it, and with many plagues that are set so close against him: What doth the heart doe in this case? it falls at the feete of Iesus Christ, and is content that he shall doe what he will with it; only he beseecheth the Lord Christ, that he would become Lord Protector of his poore broken battered soule. Now the Lord Christ becomes Protector of him, and takes a charge of him, and will free and deliver him from

Simile.

M

that

that evill which it is oppressed withall, and from which it cannot save it selfe. In *Num.* 25. 11. 12. 13. when any person had slaine a man unawares, he might flye to the City of Refuge, that he might be free from the hand of the Avenger: the Lord Iesus Christ, is this City of Refuge, and the manslayer is every poore sinner, that is beset with his sin, and burthened with misery by reason of it; hee submits to the Lord Iesus Christ, and the mercy of Christ gives entertainment to him, and rescueth him from the evill which he feared. There are three dangers upon which the broken heart lies, and from which the Lord Iesus Christ undertaketh to free him.

Against 3.
dangers
Christ under-
takes for us.

1.

2.

3.

First, the justice of God the Father is provoked, and the poore sinner seeth his divine justice incensed, and that he is not able to beare it: and secondly, Sathan lays heavie things against him, and layes claime to him: and thirdly sinne is powerfull and tyrannous, and would still domineere over him. Now the soule groanes under all these, and saith, Oh, who will deliver me? Then the Lord Iesus comes into rescue him: and when the heart is content to be freed from sinne, Christ makes answer saying, Be thou comforted thou poore broken hearted sinner, I will undertake for thee, and I will satisfie Gods divine justice,

that

The Soules ingrafting into Christ. 163

that it shall not execute wrath upon thee, and I will answer Sathans accusations against thee, and I will subdue all thy sinnes that they shall not prevaile against thee to thy destruction, but thou shalt bee delivered. First, for divine justice: the soule seeth a holy God, that will not put up the wrong that hath beene done against him, but will have his glory here in his humiliation, or else in his confusion hereafter. Now when divine justice makes out against a poore sinner, the Lord Iesus Christ comes in and puts in baile for him: As it is with a man that is arrested, by the Sergeant, he may haue this liberty, to put in a baile, so when the wrath of the Almighty drinckes up a mans spirits, and dragges downe his soule to hell in his owne apprehension, then the Lord promisetht the poore soule to see all satisfied. Comfort your selves you broken hearts, the Lord Christs baile will be taken for more debts then you owe: nay, the Father desires no better surety; as hee himselfe saith, *Mat. 3. 13. This is my beloved Sonne, in whom I am well pleased*: hee doth not say with whom I am well pleased, but in whom, that is, in him, and all that cometo God the father in his name. Thus the Lord Iesus Christ doth, and so a sinner is freed from that wrath of the Almighty. Secondly, the power of Satan is crushed, so that he shall never more

Simile.

bee able to bee Lord and Ruler over the soule truly humbled: but wheresoever the Lord Iesus Christ comes, Satan gives way to the supream authority of the Lord Christ; and the Lord Iesus makes all to vanish, and no more to appeare or have any thing to doe in the heart: as hee himselfe saith in *Rev. 1. 18. I have the keys of Hell and of death.* You know that he that hath the keyes doth all, he opens and shuts, he lets in and puts out whom he will: so the Lord Christ hath the supream command over hell and death, and he can unlocke hell gates and bring out from the gates of death any poore sinner that is wronged by Satan: and therefore when the Lord Iesus Christ arose he led captivity captive, as a valiant triumphant Conquerour leades a company of poore captives. Now then Christ having conquered hell and death, wheresoever he comes, Sathan gives way, and dares not meddle there any more: Therefore Christ saith in *Luke 10. 11. I saw Sathan fall downe from heaven like lightning,* that is, when the Scepter of Christ was set up in the Gospel, then the Devill that cruell tyrant fel down on a sudden, and was faine to give way, and not to lay claime to the heart. Thus sinne is shaken off, and comes to bee casheered from that soule for whom Christ hath undertaken. Sin as it were challengeth pre-

scription

The Soules ingrafting into Christ. 165

scription to the soule; but Christ having taken possession, he satisfieth all quarrels and beares all the charges of whatsoever sinne makes against the soule; and when sin saith I have had a possession of his soule from his very birth to this day, and why should I goe out now? then the Lord Iesus saith, the issue is out: and thus sin challengeth a right to the heart, but Christ saith it is forgiven. And therefore though sin be never so violent, yet the Lord Iesus saith, that soule is mine, and was created by mee for my owne glory; and howsoever sinne hath crept in, yet now depart, I am come to take possession of it, *Rom. 8. 3.* there the Apostle saith, *What the Law could not doe, in that it was weake through the flesh, God sending his owne Sonne in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh:* The phrase that fits our purpose, is this, the Lord Christ *condemned sinne*. The judgement of *M^r Calvin* is this, To condemne sinne in the flesh is nothing else but thus; as it is with a man that is in law, when the cause goes against a man, and hee is cast in that he laid claime to, we use to say hee is condemned. Sinne layeth a kind of claime to the soule of a poore sinner, and claimeth a kind of right, upon these grounds: Every sonne of *Adam* is a child of disobedience, and so the child of wrath: But that man is

a child of *Adam*, and therefore the child of disobedience, and consequently death and damnation is due to that man, and here-upon hee is mine. Now Christ answers all these pleas of sinne, and makes sin fall off from the cause, and saith, It is true that those that are charged with the sinne of *Adam*, and are under the power of that corruption which they receive from *Adam*, they are the children of disobedience, and so no wonder though they are subject to wrath. He grants all this, but yet saith hee, They for whom the sinne of *Adam* hath bin satisfied, and from whom the guilt of it removed, and they for whom Christ hath conquered sinne, they ought not to be condemned, for they are delivered from this wrath: but such is this humble soule for whom I have undertaken. Is the sinne of *Adam* imputed? I have satisfied for it: doth the sinne of *Adam* prevaile against him? by my death I have overcome sinne and hell, and hee shall haue the benefit of my victorie. Now sinne falls off from the claime and loseth the day. If the first *Adam* hath sinned against God, the second *Adam* hath suffered: if the first *Adam* hath polluted the sonnes of men, the Lord Iesus by the power of quickning, hath subdued the power of corruption, so that neither the guilt of sinne can be imputed, nor the power of sinne pre-
vaile

vaile against the poore sinner for whom
Christ undertaketh.

So then it is plaine that the Lord Iesus undertakes for the soule, and provides for it, as in all the three particulars: this is the first particular of the possession.

Secondly, Christ doth dispose of the soule for his best advantage. This is one speciality, that a man will dispose all his occasions for his owne convenience, for his owne behoofe, so farre as may be for his owne benefit and comfort. So when the Lord Iesus Christ comes to take possession, he will have the rule and command of the heart: But when Satan that strong man armed keeps the house, and sinne rules in the soule (in a mans naturall condition) and that the soule is at their managing, and at their framing and teaching, it either lyes barren and fallow, or else brings forth nothing but thornes and thistles, as in *Ier. 4. 3. Breake up the fallow grounds of your hearts, and sow not among thornes*: for the soule naturally being ruled by sinne, is overspread with rhornes, and is altogether corrupt and detestable, and Satan and sinne rule in the heart and affections: so that now the whole frame of the soule bringeth out fruits of darknesse to Satan. And hence it is that the Apostle saith, *Rom. 6. 20. When ye were the servants of sin, ye were free from righteousness*; that is,

Recd. 2.

Three weeks
-with dip-
each the heart
to himself.

M 4

when

when yee were under the power of sinne, yee did not worke for God, yee did all to satisfie your owne lusts: the drunkard is free from the power of sobriety, and the thiefe is free from the power of justice, and so the graces of Gods Spirit rule not in a man. But now when the Lord hath (by the power of his grace) bound the strong man, and cast him out by contrition and humiliation, then hee takes the soule, and it is in the hands of the Lord Iesus Christ, and hee disposeth of it, so as may bee for the comfort of the soule, and for the furtherance of the glory of his rich grace. In *Matth. 20. 15.* when the servants began to quarrell, because they had but every man a penny, the Master said, *Is it not lawfull for me to doe what I will with mine owne?* so when the Lord hath cast out corruption, and saith, *This heart, and this hand, and this tongue is mine,* is it not lawfull for mee to doe what I will with them? This tongue shall praise my name, and shall never speake vainly and foolishly, and this heart shall love me, and this hand shall worke for mee, I will dispose of all for the advantage of my great name.

This the Lord makes knowne in three particulars, for wee keepe our selves to the generall, that wee may not inroaich upon those particular workes which are to follow: I say, there are three particular acts upon the soule.

First,

Three wayes
Christ dispo-
seth the heart
to himselfe.

First, the Lord Iesus fits the soule for his seruice, which otherwise is altogether unfit for any spirituall seruice; the Lord Iesus puts those spirituall abilities into the soule, which may make it fit for Gods turne, so that it is now a fit patterne to expresse the riches of his grace in Christ Iesus: As it is with a man that hath passed over some part of his possession into the hands of some prodigall sonne, or some naughty tenant, and the land is out of heart, when he taketh possession of it againe, he will be sure to order it that it may be fit for use; he will digge and dung and manure it, that so hee may expect some fruit from it: just so it is with every sinner, he lies lay, and that wretched heart of his never desired any good, and his loose tongue never spake any good, it lay fallow, and it brought forth nothing but base practices, but when sinne and Satan hath driven the soule out of heart, that it hath no power to doe any good, then the Lord Christ comes and takes possession of the heart, hee taketh it in from the common of the world, and he manureth it with the grace of his spirit, as it is in that phrase, *Rom. 11. 16*, Thou art partaker of the roote and fatnesse of the Olive tree. Though it were a barren minde, and a sinfull and corrupt heart, and a wanton eye the Lord hath taken these parts of the body
and

Simile

and soule, and mannured them, and conuaith such farnes and grace, that the soule becomes fit to doe him honour, and to receiue comfort from him.

2.

Secondly, as the Lord fits the soule for his service; so he maintains that fitnesse and that gracious disposition of soule and spirit wheresoever he hath bestowed it; so that the soule, if it be not negligent of its owne salvation, cannot lose that fitnesse altogether, and the Lord Iesus cannot lose that glory which hee expects from it: as in *Psal. 16. 5. The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot.* The Lord Iesus allowes a portion of grace to every soule that hee comes in, and he maintaines that grace.

3.

Lastly, he doth improue that fitnesse for the praise of his great name; the Lord Christ ever receives some in-come of service and obedience, and that soule ever receives some comfort and consolation from him. This is the difference betweene the first and second *Adam*: the first *Adam* had grace, but hee neither kept it nor improved it aright, he did not improve that wisdom which God had given him to repell the temptations of Satan and he did not improue his strength and ability to keepe him from falling from God but when the Lord Iesus comes to take possession

The Soules ingrafting into Christ. 171

possession of a poore soule, he will not only keepe and maintaine the grace that hee hath given him, but he will quicken it, and provoke that soule to doe what hee should doe in all obedience, and to receive what comfort the Lord hath in store for him. See this in some passages of Scripture: *Ioh. 15. 1, 2. I am the true vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* Every poor Christian, every poor woman, and every poore Apprentice and little childe, whom God hath called, shall beare fruit, hee purgeth them, and so the Lord receives some improvement of his graces, that he gives to those that he takes possession of.

So then, let us gather up all; If the Lord Iesus undertakes for the soule, so that justice cannot proceed against him; and if he doth dispose of the soule, and fit it for his service, and maintain that fitnessse, and improve it for his glory, then certainly hee doth take supreme possession of the soule: and he that undertakes for the soule takes possession of the heart.

Vse 1. I cannot tell whether wee haue matter of lamentation or reproofe. How few have given entertainment to the Lord Iesus Christ! have we not cause to lament our condition

Vse 1.
Reproofe of
them that
keepe Christ
out of posses-
sion.

Mr. Glover
Martyr.

condition, that the Lord Iesus hath passed by all our coasts, and is not regarded? How often hath hee come to thy bed-side, and besought thee to receive favour, and to be reconciled to God, and receive pardon from him? how often hath he entreated thee to consider of that which was for thy peace? how often hath he said, Come to mee you rebellious children? and, Ah, every one that will, come, and take of the water of life freely, and live for ever? Where is the man that can say, Christ is come, and that hee hath given entertainment to him? as the man, when hee had found the evidence of Gods love, after much doubting, said, *He is come, He is come.* Where shall a man finde the Lord Iesus Christ? If a man should goe from house to house, and from heart to heart, who keepes possession? doth Christ dwell in that heart, and doth he rule in that soule? Oh, woe to us, that we have suffered the Lord Iesus Christ to desire entertainment, and yet would not receive him: we have taken notice of him, but wee would none of him. Who rules in that heart? The old Tyrant, the old lust and corruption, as pride and covetousnesse these beare rule every where, both in the closet and at the table: the husband and the wife, and all are proud; these will not out but retaineth their hold there still. And profanenesse,

The Soules ingrafting into Christ. 173

fanenes, and contempt of God and his ordinances, this is the tyrant that rules in many families, and in every coast in our land. The father swears, and the child sweares, the master reviles Gods Ministers, and the servant knows the length of his Masters foot, and hee railes too, and the child heares it and followes the same course. If these beare rule in you, the Lord Iesus Christ is farre from you. May I not complaine as sometime *Jeremiah* did? *Ier. 17. 13.* when the Lord was going from the people, the holy prophet looks longly after him, and saith, *O Lord the hope of Israel, why art thou as a waifairing man?* So may wee not iustly complain and say, Oh that Christ should come and offer himselfe and not be regarded? When the Divell shall drag downe your soules to hell and destruction, then you will cry after him, and say, Oh thou the hope of Israel, why dost thou depart. In *Gen. 19. 2.* when the two Angels came to *Lot in Sodome* (the one was Christ) *Lot* compelled them to go in. Christ is not now unwilling, but hee knockes and calls, and saith, *Open to me my love, my dove my undefiled:* he entreats the loose person to forsake his base practises, and the covetous person to leave his oppression, and to receive mercy: but you suffer Christ to lye in the streer, and despise that word of his, and will bee at your owne carving

ving. This especially falls toule upon two sorts of persons.

i.

The first sort is all carnal profane opposers of the Lord Iesus. The carnall Gospeller is content that Christ should undertake for him, and bee his Protector, to defend him from the plague of sin; but he is not content that Christ should rule in him. He doth as the Inne-keeper, that receives a guest into his house, to make an advantage of him: for as the Inne-keeper will come to his guest, and pretend great matters to him, not because he would have his guest to possesse him, but because hee would bee possessor of his money; so the carnall Gospeller would have Christ for his owne turne, hee would dispose of Christ and mercy for his owne purpose: and hence come all those speeches, God is mercifull, and, Hath the Lord Christ created men to damne them? Oh, but mercy is sweet, and pardon is good. This is thus much, you would have Christ to pardon sinne, that you might commit it with lesse feare and more freedome. If you did see no Saviour, but that you must needs be damned for it, you would startle at it. But you would have Christ to stand by you that you might sinne the more freely. Oh be not deceived, doe you thinke that Christ will come to be an underling to your lusts, and a drudge to your base distempers, whose

condemnation

condemnation is iust, saith the Apostle: No, you are deceived, you shall not have Christ a servant to carry your lusts and pleasures to heaven with you. The truth is, the Lord Iesus will never bring comfort nor consolation to thee, that wilt not bee possessed of him, either haue both or neither, chuse whether you will.

The second sort to be reprov'd, are a company of slie hypocrites, that would part stakes with Christ, and part houses with him they could bee content that hee should have some roome in the house, but they will dispose of all themselves: as a man that lets some roomes in his house, upon this condition, that he may have them when he lists. You will pray against sinne, provided that now and then Christ will give you leane to practise it, and you will cry out against it, provided that you may have a privy seale, or some secret licence for it, and you will professe bitterly against base courses, so you may haue some backe doore and inward lust still. The Lord Iesus doth not share with any man: can he have a part and the Divell a part? nay, hee will have either all or none. It was the tricke of an adulterous heart: for when there was contention for the children, the harlot said, *Let it be neither thine nor mine, but divide it.* Nay saith the mother, *let her have all.* Shee was the harlot,, that would

2.

Simile.

1 King 3.26.

would have the child devided.

So it is with an adulterous and dissembling heart, that saith, Let Christ have a part, and the world a part : let lusts and pompe have a part, and Christ a part, this is dissimulation with G O D, and shall receive condemnation : there must bee no sharing. If your hearts be guilty of this I charge you in the name of the Lord Iesus consider it, the Lord never came into your soules : you must resigne all to him, and then he will saue all : he will pardon all sin, and give power against it. What a fearfull thing were it, if the Lord should deale with you as you deale with him ? Suppose thou couldst be halfe damned, wouldst thou be content to have thy heart go to hell, and thine eye to heaven, or thy body to hell, and thy soule to heaven ? therefore that thy body and soule may both be saved, resigne up all into the hands of thy Saviour, and let him dispose of all here in the kingdome of grace, and then he will take all to himselfe in glory for ever.

Use 2. If the Lord Iesus be the possessor of all the house, then let every one haue his owne, doe not with draw from Christ that which is his. Whose image and superscription hath the soule ? Christ Iesus hath the protection of it, therefore let him have all. Let thine eye see his works and wonder and

Give all to
Christ whose
it is.

blow

admire

The Soules ingrafting into Christ. 177

admire at them : let thy minde know Iesus Christ, whom to know is eternal life ; but do not withdraw any thing from the true owner therof, that hath purchased it full deare.

1 Cor. 5. 15. Shall I take the members of Christ, and make them the members of an harlot ? God forbid. Thine eye, and thy tongue, and thy hand, and thy heart, they are all Christs members, he hath bought all with his blood and thou hast nothing to do with that which Christ hath bought : therefore whensoever thy corruptions stirre, and Satan tempts and begges for the use of thy mind or heart make answer and say : Shall I take that heart that is Christs, and thinke basely ? God forbid : Shall I take the hand of Christ, and worke wickednesse with it ? The holy Apostle is marvellous peremptory in this case : as *1 Cor. 6. 19. Glorifie God in your body and in your spirit, which are Gods,* and hee hath bought you with a price : your bodies and soules are the Lords, hee undertakes for both, therefore glorifie God in both. If a man did come to your house, and take the meat and drinke that you have provided, and rob you of your money, you would take it very hardly, and say, *It is my owne* : So, you are not your owne. Therefore if the Divell or the world would prevaile with you, and enter into the use of your heart or minde, tell him they are not
N thy

178 *The Soules ingrafting into Christ.*

thy owne, they are the Lords : Iesus
CHRIST hath come into thy heart and
minde in mercy, and therefore say
it is the Lords, let him
doe what hee will
with it.

SPIRITVALL



SPIRITVALL LOVE AND IOY.

Gal. 5. 22.

*The fruit of the Spirit is love, ioy, goodnes,
faith, &c.*



HE sure mercies of *David*, which faith beleeveth, love embraceth. And who so getteth this field and treasure, must needs go away rejoycing in so good a bargain.

All this and all other graces and comforts worketh one and the same Spirit: directing the heart to God, uniting it unto Christ, and thereby comforting it abundantly

Love and joy
by the spirit
wrought in a
broken heart,
for embracing
mercy as
it deserves.

dantly. All is his fruit in us. At this time of love and joy.

The point of Doctrine is this.

Doct. The Spirit of the Father kindles in the soule of a sinner, truly humbled and inlightned, love and joy, to entertaine and rejoyce in the riches of his mercy, so as be seemes the worth of it. There are three passages considerable, that wee may know the meaning of this Doctrine.

First, this love and joy is no where to be found nor scene, but *only in a heart humbled and inlightned*: For unlesse the heart be humbled, it seeth no need of this grace and mercy, and therefore despiseth it, and is rather carried with a hatred against that grace and mercy that would purge him, and troubled with a kind of wearinesse of the power of that grace that would reforme his life and conversation. And though hee were humbled, yet if he were not enlightned to see this mercy and goodnesse of God, he cannot delight in it. I know there is wilde love and joy enough in the world, as there is wilde Thyme and other herbes, but wee would have garden-love and garden-joy, of Gods owne planting: for such hypocriticall love and joy we will not meddle with here.

Secondly, this love and joy is kindled by *the Spirit of the Father*; for the Father learnes us the lecture, and (as I told you before

fore of the mind inlightened) kindles this holy fire, which is rightly compared to the fire of the Sanctuary, as in *Lev. 9. 24* *There came a fire from before the Lord, and consumed up on the Altar the burnt offering;* even those sparkes of the pillar of fire which did typifie Christ to them. But whether this bee so or no, I will not now dispute, for as the Lord provided the sacrifice, so the Lord caused the fire to come downe from heaven: and hence it was that when *Nadab* and *Abihu* offered strange fire, the Lord consumed them, *Lev. 10. 1, 2*. so it is in this holy fire of love and joy, wee may strike and endeavour, but our steele and our flint will not worke this indeavour, nor strike this fire of love and joy. It is Iesus Christ from whence all spirituall sparkes of grace doe come, and amongst the rest these of love and joy; all other love and joy, that is not wrought by the Spirit of the Father, must be catheered and abandoned; it cannot reach to God, nor be pleasing unto him: It is that which the Apostle inferres in the generall, *Rom. 8. 8*. *They that are in the flesh, cannot please God;* but it must be joy of the spirit, which must please him. Now though the soule truly humbled and broken, that heretofore hath felt the weight and burden of his sinnes, and is now separated from them, so that hee dares not meddle with them, hee

Simile.

dares as well take a Beare by the tooth, and fall quicke into hell, as take up those courses againe, yet hee hath not power of himselfe to bee enlarged in any love to entertaine Christ, or spirituallly to joy in him, further than the power of the Lord Iesus in the promise shall inable him thereto. Suffer me to enlarge my selfe thus: The soule is like an empty vessell, it stands not at the dispose of sinne, or it selfe, but it is at the Lords disposition, if the Lord will kindle any love and joy, so it is, for of himselfe hee cannot doe it. As it is with some Gentleman in the Countrey, he will be content to let the King have the use of his house for a while, but he is not able to provide necessaries for him, because hee is a meane man, therefore the King sends his provision before, and then comes himselfe: Iust so it is here with a poore humble broken-hearted sinner, the poore soule is marvellous well content that the Lord should come and dwell in him, and dispose of him, but hee is not able to give him any entertainment: he hath not any heart of holy affections, or love, or desire, to welcome the Lord as becomes so great a Majestie: therefore the Lord is faine to infuse love and joy, that by them he may bee welcomed into the soule of the humbled sinner. Now when the soule is come to this degree of sanctification, then it can worke by

Simile.

by it selfe. Or thus: It is with a broken-hearted sinner, as with a burning glasse; take such a glasse, it will burne any thing by the heat of the Sunne, yet it hath no heat in it selfe, but receives it from the Sun-beames, by vertue whereof it burnes whatsoever is before it: Iust so it is with a broken-hearted sinner. But all stubborne sinners are like water, that will not burne at all. I will goe no further than the worke of preparation. It is neither sinne nor selfe shall have power over mee, sinne shall not, and selfe cannot rule me: therefore I will wait till the Sunne of righteousness will shine forth from heaven, from the beavtie of his sanctuary, and having received the beames of Gods love and favour effectually upon my soule, and being warmed by the Sunne of righteousness, I shall be able to returne the heat of love to God againe. Thus the Spirit of the Father kindles love and joy in a heart humbled and inlightned.

Thirdly, the Doctrine saith, that love and joy are kindled, *that they may entertaine and rejoyce in the riches of Gods mercy, in the worth of it.* This last clause is added to discover the distinct nature of this love and joy, from all the fained love and joy, that all carnall and hypocriticall wretches pretend to have to Iesus Christ; there is a kind of loving and joying in the hearts of hypo-

crites, as afterward you shall heare : So sayes *Iudas, Haile Master* ; so the Pharisees and the people cut downe branches of the trees to welcome Christ, and crid, *Hosanna, Blessed is hee that commeth in the name of the Lord.* And in *Matth. 8. 19.* A certaine Scribe came, and said unto him, *Master, I will follow thee whithersoever thou goest.* And so the stony ground, *Matth. 13. 20.* did heare the Word with joy, and so love and joy go together : But it is not that kind of love which came downe from Heaven, nor that which will ever carrie your selves as becomming the mercie of God in Christ ; for hee that said, *Haile Master* , betrayed his Master with a kisse : and Christ might have said, *Is this thy love and joy wherewith thou welcomest me ?* And the Scribes and Pharisees follow Christ a while, and then forsake him ; and so they that before crid, *Hosanna, Blessed is he that commeth in the name of the Lord,* within a while after they cry, *Cruetie, crucifie him* ; and the stony ground received the Word with joy, and a while after came to nothing. This is wild-fire, and foolish fire, as the Philosopher saith, it is bred and hammered out by our owne ends and aimes ; but they doe not carrie themselves becomming the riches of Gods free grace in Iesus Christ : that is thus. An heart thus kindled, bestowes the best love and joy upon the Lord Iesus Christ.

Christ, because hee is the best good. This is the meaning of that phrase so often intimated, *Whoſoever loveth father or mother more than mee, is not worthy of mee.* He that prizeth any thing more in love, or delights in any thing more with joy, than in Christ, is not worthy of Christ: So then, whosoever bestowes love or joy upon any carnall contents, more than upon Christ, his love and joy is not brought from Heaven, it is a false love that will fade, and will not bring him that comfort which hee lookes to receive from it. This love is called the spirituall love, *2 Tim. 1. 7. For God hath not given us the spirit of feare, but of power, of love, and of a sound mind:* we have not received the spirit of bondage that is in preparation, but the spirit of love that is in vocation. It is called spirituall love, because the Spirit of God in the promise kindles it, and joy goes with it, as you shall heare anon: and it is that affection also, in the example of *Zachew,* *Luke 19. 6.* hee had a moneths mind to see Christ, and (as the learned well interpret it) he had a blind desire, but well set on by Christ, and therefore see how hee labours to prevent all opportunities and occasions: he runnes before the croude, and gets up into a tree, and when hee was there Christ saw him, and said, *Come downe quickly, for I must dine at thy house.* Here

was

was the voyce of Christ, and the kindnesse of Christ too, and this kindled the fire, and wrought love and ioy, for these two goe together; and therefore the Text saith, *Hee came downe, and received him joyfully.* This seemes to me to be the reason and meaning, why sometimes in the phrased of Scripture, love is put for beleeving, as in *Ioh. 3. 18, 19.* *Hee that beleeueth is not condemned, but hee that beleeueth not is condemned already, because he beleeueth not in the name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men love darknesse more than light.* The Text saith, *He that beleeueth not, or he that receiveth not, for they are both one: hee proves this, that a man not beleeving shall be damned: why? for this is the great condemnation, that light is come into the world, and men love darknesse more than light: because he will not love Christ, and will not receive him, he receives darknesse, and loves darknesse more than Christ, intimating the neere combination betweene these two, and the working and acting of them.* There are many other places that speake of love and ioy, but none that fits this place of vocation.

Now to make this good, there are two things necessarie to bee propounded and handled: first, *yea as saith Ioh. 1. 12.*

First, to shew the reason of the order of Gods worke, why after hope and desire, there comes this love and ioy.

Secondly, the ground of this love, and what it is in the promise, that will kindle and strike fire upon these two affections, and bring them home to the Lord: this being cleared, it will then appeare, how the Spirit of God in the promise doth kindle this love and ioy.

First, for the former. What is the reason of the order of Gods worke? why comes love and ioy next after hope and desire? Answer, There are but two affections, and there need no more (God being perfectly wise hath appointed it) whereby the soule should send to meet with any good that is absent: if the good be absent, then the understanding saith, that is a good to be desired, and very comfortable, oh that I had it: then it sends out hope, and that waits for that good, and stayes till it can see it: and if that good come not, then desire hath another proper worke, it goes up and downe wandering, and seeking, and suing for Iesus Christ, and this desire goes from place to place, from East to West, from North to South, & saith, When shall I, and how may I come to the sight of Iesus Christ? As the Spouse in the Canticles sought to the watch-men to enquire after Christ, so desire wanders up and downe.

It
Why after
hope and de-
sire God
workes love
and ioy in
the soule,

downe. For so I told you, it is the wandering of the heart, and it never ceaseth going and enquiring, if it can gaine any intelligence of Iesus Christ. It goes to prayer, to see if it can speake with Christ there, and from thence it goes to the Word, to see if that will reveale Christ, and to conference, if that will mention it, and saith, See you the Lord Iesus Christ? The hungrie soule comes to the Church, to see if it can heare any newes of Christ: And thus it continues, till at last the Lord Iesus Christ is pleased to come himselfe, after the soule hath hungred for him, and sought for him, as *Marie* said: *Oh if you can, tell me where my Lord is*: So the soule goes from one place to another, from Prayer to the Word, and from the Sacrament to Fasting, and asketh of the ordinances, Where is my Saviour? and saith, If you know where hee is, tell me of him, that I may be possessed of him. After this, the Lord Iesus Christ is pleased to come himselfe into the view of the heart, which longeth thus after him, and saith as the Prophet, *Behold, thy King commeth*:. So he saith, Oh thou poore broken hearted sinner, here is thy Saviour, hee is come downe from Heaven this day to speake peace and comfort to thee, and thou that hast so long time prayed, to thee he saith, Here I am, and all my merits are now become thine, and to thee that

doest

doest thus hunger and desire Christ, hee is now come to comfort thee. Now when the Lord Iesus Christ is come within thy view, and thy desire hath met with him, then there comes the other two affections: he is come within sight, and now there are other affections stirred up, and sent out by the Spirit of the Lord, to give entertainment to Christ Iesus. Love leads him into the soule, and tels the will of him, and saith; Loe here is Iesus Christ, the Messiah, that hath ordered these great things for his Saints and people; and Ioy is the attendant to wait upon him, when he is come. Suffer me to expresse my selfe thus in this manner, because I would shew the guise of the frame of the heart in this worke.

It is with a poore humbled sinner, as it is with a malefactor or traitor, who is pursued with a Pursuivant, that hath laid wait for him as farre as the Sea, and at last hee is resolved to yeeld and come in. He hath offended his Soveraigne, and hee is driven to a stand, he cannot procure a pardon, nor hee cannot escape; therefore hee is content to come in, and yeeld his necke to the blocke, that as he hath offended, so he may receive his punishment accordingly. Now as hee is going, he heares an inckling that there is some hope of a pardon, and thereupon the poore man begins to reioyce, in hope that he

Simile.

he may be pardoned; and then heareth other newes, which saith, if hee will but bee humbled before his Maiestie, and come to the Court, and importune him for pardon, it is likely that he may be pardoned, nay it shall be so. Marry (saith he) that I will with all my heart, and so hee sets forward, and comes to the Court: his desire carries him thither. Thus it is (I say) with a poore sinner: hee is brought home to the Court, and about the Court hee attends, and asks for every man that comes forth, Did you not heare the King speake of me? and, What doe you thinke of my case? At last some of the bed-chamber say to him, The King heareth that you are mightily humbled, and earnestly desire his favour, you shall heare more from him ere long. At last, the King himselfe lookes out at a window, and saith, Is this the Traytor? Yes, this is he that hath beene humbled, and lyes at your mercy. Then the King calls out and saith, His pardon is drawing, and it is comming by and by, and so the King smiles on him. Oh then his heart leapes in his breast, and hee saith, The Lord preserve your Grace, I thinke there was never such a mercifull Prince knowne in the world. This is the love and delight that is stirred up. Now when the Pardon is sealed and granted, then you shall see the worke of faith. A poore humbled
finner

finner is this malefactor, that hath committed high Treason against the God of heaven (for every finner hath rebelled against the God of grace.) The stubborne rebellious heart hath stood out against the Lord God, which is high Treason, though you little thinke it, when you goe on wilfully, and say, This man shall not rule over me. Well, bee humbled now in time, while you have mercy offered: for if you bee not humbled, the Lord shall send a saylor to take and throw you downe to Hell, and therefore you had better heare of it now than hereafter, when there is no remedie. Perhaps the Lord now pursueth a man with his heauey indignation, and lets flye at him, and sets conscience on worke to follow him, and to dogge him, saying, This is thy sinne, and hell is thy portion, to hell thou must. Now the soule being beset with Gods wrath, in conclusion seeth hee cannot escape the Lords hands, and how to purchase mercy he knowes not, nor is it possible otherwise for him to escape, and yet hee hath nothing to purchase mercy withall, therefore hee is content to lye downe before God, saying, I confesse I have sinned, Oh Lord bee thou glorified, though I be damned for ever, my sinnes are so many and so vile, I cannot almost desire mercy, but if the Lord will, who can let him? Now when the heart is thus humbled, then

then there comes a noyse a great way off in the Ministry of the Gospell, and that saith, Thy finnes are all pardonable : so he looks up, and hope saith, Lord it may bee a damned creature may bee recovered, a dead dogge may be restored to life, and a Tray-tor may be pardoned & receiued. Then the Lord sends another comfortable message, namely, That if thou canst but see a need of mercy, and looke out and waite for him, thou shalt be pardoned : hereupon the penitent goes to the Court gate, that is, hee comes mourning to the Word, and saith, Oh yee faithfull Ministers of God, you are of the bed-chamber, and you know Gods minde, I pray what doth God intend towards me ? Hereupon we that are the Ministers of God, we tell him, your case is right, and happely if you attend upon God, you may heare more of him hereafter : for the Lord heares that you lye at the Court gate, and that you are exceedingly humbled ; and thus farre desire goes. At last the Lord Iesus Christ shewes and presents himselfe to the sinner, and speakes with him in the Ministry of the Word, and saith, That fainting, weary, loaden heart of thine shall bee refreshed, and then giveth him a looke of mercy, so that his heart danceth within him. (Still you must understand, that the Lord alwayes speaketh by the Ministry of the Word,

Word, and therefore looke for no strange dreames and visions) while the Lord saith, Thou art hee that longs for my salvation, goethy way, I have heard thy prayers, thy pardon is granted and drawne, it shall be delivered to thee afterward. Now when a poore sinner findes some chearing of heart, he may say, The Lord spake to me, its done in heaven, mercie is comming towards mee, the pardon is now granted, and is in drawing, and shall be delivered to me in due time: now againe his heart leapeth within him, and hee saith, Blesse the Lord, O my soule, who ever heard of such mercy? what? my finnes be pardoned? and is the pardon granted and drawne? if I never heare more of it, and if I goe downe to hell, it is enough, that God hath once smiled upon mee in his love, it is enough though I have the paines, of hell upon me for ever for it. *Esa 40.12.*

Comfort yee, comfort yee my people, saith your God. Speake yee comfortably to Ierusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. So the Lord saith to poore sinners, after they have waited long enough, and God hath seene their desires to be found, the Lord, I say, saith, Tell that poore man from heaven, and from the Lord Christ, and under the hand of the Spirit, that his finnes are pardoned, and he shall bee received to mercy. *Esa. 66.1,2,3.* The

O

Lord

Lord lookes to him that is poore, and of a contrite spirit, and trembles at his word. The poore creature comes and trembles at every truth, and when hee heares of mercy, hee saith, Oh that is sweet mercy indeed, but it is not mine, and he shakes in the consideration of mercy, that he should heare of it, and not receive it. *The Lord lookes to him, that is, he casts a sweet looke upon him, and lets in some sweet intimation of mercy, and saith to the poore creature, I have an eye to thee, and my love is unto thee in the Lord Iesus Christ, and with that his heart leapes in his bosome. Of this kind I take that to be,* *ter. 31. 18, 19, 20. I have surely heard Ephraim bemoaning and lamenting himselfe thus (there is a heart humbled, broken, and thirsting) thou hast chastised me, and I was chastised, as a bullocke unaccustomed to the yoke: turne thou me, and I shall bee turned, thou art the Lord my God. Surely after that I was turned I repented: and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did beare the reproach of my youth. Here you see Ephraim bemoaning himselfe, as if hee had said, I am the man that have enjoyed all the meanes in abundant plenty, and yet never profited; the Lord hath corrected mee, and I was not humbled, Oh turne thou me then, O Lord, for there is no abilitie in mee. Now I see the* *fin* *ba* *all* *ce* *an* *in* *se* *ha* *m* *in* *he* *d* *b* *lo* *in* *h* *th* *T* *C* *c* *t* *g* *M* *t* *v* *c* *a* *v* *t* *h*

finaes

finnes that before I could not see, and the baseness of my evill courtes, and I am even ashamed of the former abuse of Gods graces, and the many abominations harboured and liked. Now marke what God answers in that place, *Verse 20. Is Ephraim my deare sonne? Is hee a pleasant child?* as if the Lord had said, Since I spake to him, I still remember him; all the while that the Lord let in the fierceness of his wrath into his soule he earnestly remembred him. I saw all his desires, and I observed all his teares, and my bowels are towards that poore hungry and longing sinner, that longs for my goodnes in Iesus Christ, and I will shew mercy to him. This is the behaviour of the Lord to the soule, and of the soule to the Lord again. Thus you see the reason of the order of Gods worke; love is like the Host that welcomes the guest, and delight and joy, is like the Chamberlaine that waites upon the guest. This is the very guise of the heart.

Now in the second place I cometo the Motiues, or that spirituall good, whereby the promise comes to worke this. First, what is it in the promise? Secondly, how comes the promise to work this in the heare, and then we have the whole frame of the worke opened. I answer, for the opening of the point, and the discovery of the truth in hand, consider thus much.

2.
Gads promise the
ground of our
love: and
how.

It is when the spirit of God in the promise lets in some intimation of Gods love into the soule. The weight lyes upon these two words, *Lets in*; lets in (I say) and conveys some relish of the loue of God into the heart, when the Lord doth expresse any love, and favour, and goodnesse, in that powerfull manner to the heart humbled, and longing for his favour, so that it doth prevaile with the soule, and makes the soule to be affected with that relish of his favour; This is the ground of loue, the certainty of a good stirreth up hope, and the excellency of that good quickens up desire, and the presence of this good kindles love: there is a fulnesse that takes up all the whole frame of the work upon all the affections of the soule, In *Psal. 42.8.* it is said, *The Lord will command his loving kindnesse in the day time*: what is that? it is a phrased taken from kings and princes, and great Commanders in the field, whose words of command stand for lawes; so the Lord shall send out his loving kindnesse, and say, Goe out my everlasting love and kindnesse, take a commission from me, and goe to that humble, thirsty and hunger-bitten sinner, and goe and prosper, and prevaile, and settle my love effectually upon him, and fasten my mercy upon him, I command my loving kindnesse, to doe it. The Lord doth put a Commission into the

Psal. 42.8.
expounded.

the hands of his loving kindnesse, that it shall do good to the poore soule, yea, though he withdraw his soule, saying, what I mercy? will Iesus Christ accept of me? No, no, there is no hope of mercy for me: Indeed if I could pray thus, and heare thus, and performe duties with that enlargement, and had those parts and abilitie, then there were some comfort, but now there is no hope of mercy for me. We demand, Is this your case? is it thus and thus? Yes: you are thus humbled, and have thus longed for the riches of his mercy in Christ, have you not? Yes. Then (say we) grace and mercy is yours. I cannot thinke it, saith he, what? such a wretch as I goe to Heaven? no, no, Heaven would rather fall then such a sinner as I should come to be received there. Thus he puts off mercy, and shuts the door against it, and at the last cast, when carnall reason builds up forts against mercy, and sets up strong holds against comfort & consolation, and neither Word nor Minister can comfort them, then the Lord (I say) is faine to put a commission into the hands of his loving kindnesse: when the poore sinner hath bin fighting, and longing, and nothing will content him but Christ, then the Lord gives out the commission, and saith, Goe home to that poore soule, and breake open the doores upon that weary weltering heart,

and knocke off all those bolts, and rend off that veile of ignorance, and carnall reason, and all base arguments; goe (I say) to that soule, and cheare it, and warme it, and tell him from mee, that his finnes are pardoned, and his soule shall be saved, and his sighes, and his prayers are heard in Heaven: and I charge you doe the worke before you come againe.

Here is the goodnesse of God, to expresse himselfe thus mercifully in his Word to the soule: if it were in mans power, no comfort should ever come to the soule; but the Lord (blessed be his Name for it) he commands his loving kindnesse to breake in upon him. As it is with an High Sheriffe, when a man will not deliver up quiet possession to the owner, he comes with his men, and breakes open all before him, and will estate the man into his possession: so this loving kindnesse is the Lords High Sheriffe, and when a company of Rake-shames of carnall reason would keepe out mercy, the Lord is faine to send his loving kindnesse with a commission to seaze upon the heart.

Now take notice of this, the ground of a mans love is any good which expreth his presence to him: as a good to come was the ground of hope, and the necessarie and excellencie of that good, makes the soule to long after it, so now, when a good is not

bus

80

only

onely present, but expresseth his presence, and leaues a kind of remembrance upon the soule, that stirres up love continually: but this must be done before love will come. As it is with the naturall body, if that which lyes upon a man, carries some weight with it, then it is easily felt: but if it bee marvelous light, it may lye upon us, and wee not perceiue it, as a feather, a flye, or the like; and if there comes any weight that affects the hand, either wet, or cold, or warmth, then hee feeles it; but if it be light hee perceiues it not, as a mote may bee on the face, and not be felt nor seene: so love in the soule is like this touching of the body.

Now when loving kindnesse is not set on upon the soule, and when it leaues no expression in the soule, the heart cannot be affected with it, nor returne that joy and delight that otherwise it would doe: so that there must be a present good, and a good expressing it selfe to the heart, and affecting the heart therewith, and then this love comes to God againe, Gods love affecting the heart, and settled upon it, it breeds a love to God againe, that is the ground which *S. Iohn* speaketh of, *1 Ioh. 4. 19. Wee love him because he loved us first.* As I told you in the example of the burning glasse, it must receive the heat of the beames of the Sonne, before it can burne any thing, so there must be a beam

Gant. 2. 4.
opened.

of Gods love to fall upon the soule, before it can love God againe, as in *Hosea 11. 4.* *I drew them with the cords of a man, even with the bands of love.* God lets in the cords of love into the soule, and that drawes love againe to God. But above all, that place *Cant. 2. 4.* (marke the manner how Gods Spirit expresseth himselfe to the soule) *He brought me into the banquetting-house, and his banner over me was love; stay me with flaggons, and comfort me with apples, for I am sicke of love.* And so when the banner of Christs love is spread over the soule, the soule comes to be sicke in love to Christ. As it is in war, when the Commander displayes the banner, these three things are signified by it; First, that there is the presence of the Commander: Secondly, the displaying of the banner commands all to come to it: Thirdly, while it is held out, all keepe to it.

Now see the excellencie of the Spirit of God in the Scripture. The Church was then in some trouble, but the Lord Christ brings the Spouse into his chamber, nay, into the wine-celler, and the banner that was displayed over her was love: and first Christ came as a Commander to redeeme her, and to save her from all troubles and afflictions. Secondly, it commands the soule to come to the banner. Thirdly, when God displayes his love in the beautie of it, in any measure, then

then all the company of poore sinners come in unto it; and so they love the Lord, because the Lord hath loved them.

This love of God doth beget our loves in three particulars. First, there is a sweetnesse, and a relish which Gods love lets into the soule, and warmes the heart with : you shall see how the fire is kindled by and by. As when a man is fainting, we give him *Aqua-vita*; so a fainting sinner is cold at the heart, and therefore the lets in a drop of his loving kindnesse, and this warmes the heart, and the soule is even filled with the sappiness of the mercy of God : as *Cant. 1. 1, 2.* where the Sponse saith, *Let him kisse me with the kisses of his mouth, for his love is better than wine.* The poore soule, though hee drinke water, yet he drinks better wine than any carnall man under Heaven : the kisses of his mouth are the comforts of his Word and Spirit. The soule saith, Oh let the Lord refresh me with the kisses of his mouth, that is, of his Word and Spirit; let the Lord speak comfort to the heart, and this is better than wine. (For the Lord must doe it, before hee can be apprehensive of his love :) yea, let the Lord expresse the comfort of his precious promises in Iesus Christ to me. And againe in the second verse, *Because of the savour of thy garments, thy name is as an ointment poured forth; therefore the virgins love thee.*

Christ

Gods love to us, begets love in us towards him : and how ?

Christ was the oynment, Christs oynment is his graces, and the favour or the communication of this, is the expreffion of his love to the soule: the virgins are the soules truly humbled that love the Lord.

Secondly, as this warmes the heart, so the freeneffe of the love of God thus let in, and thus intimated, begins even to kindle this love in the soule, that it sparkles againe. *Rom. 5. 8.* see how God sets out his love to us, *Seeing* (saith the Apostle) *that while wee were sinners Christ died for us.* This commends the love of God, the Lord sends to poore, miserable, sinfull, broken-hearted sinners, and saith, Commend my mercie to such a one, and tell him, that though hee hath beene an enemy to me, yet I am a friend to him; and though hee have beene rebellious against me, yet I am a God and a Father to him; and let him not thinke, that because he hath offended me, therefore hee shall not receive mercie from me: but here is my love, and it is worth the commendation. Christ died for poore sinners, when they were enemies; therefore if God so loved us as to dye for us, when wee were sinners and enemies, how ought we then to love one another? But much more how ought wee to love the Lord? What was it that kindled that frozen, and vile, and stubborn, and wicked heart of wretched *Saul*, who had a heart

heart as hard as ice? *1 Sam. 24. 19.* when *David* had him upon the hippe, and might have slaine him, but would not, even this wrought upon the heart of *Saul*, and kindled a fire of affections of love towards him, and made him say, Come againe my son *David*, *Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evill. And thou hast shewed mee this day, how that thou hast dealt well with mee: forasmuch as when the Lord hath delivered me into thine hand, thou killedst me not.* For who ever slew not his enemy, when he found him at such an advantage? wherefore the Lord reward thee good for that which thou hast done unto mee this day. *Sauls* heart is all on fire with this kindnesse. So when the poore sinner considers this with himselfe, and saith, Is the Lord so mercifull to mee? who ever thus found his enemy, and slew him not? I that loved my sins and continued in them, had it not beene just that I should have perished in them? But will the Lord not only not slay his enemy, but give his Sonne for mee? Oh let my soule for ever rejoyce in this unconceivable goodnesse of God! Bee thy heart neuer so hard, if it have but the sense of this, it cannot but stirre thee to humiliation.

Lastly, the greatnesse of the freenesse of this mercie of God, being settled upon the heart,

heart, enflames it. This sweetnesse warms the heart, this freenesse kindles the fire; and when the greatnesse of the sweetnesse comes to be valued, this sets the heart all upon a fire. In *Eph. 3. 17, 18.* the Apostle desires that *Christ might dwell in their hearts, and that they might be rooted in love;* but how shall we come to this, that we may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height of the love of God in Christ? As if the Apostle had said, If I once come to see the unmeasurable-ness of Gods mercy, this will blow up the soule, and enflame the heart with admirable love againe to the Lord, and make the soule say, I that have done all that I could against the good God, it breakes my heart to thinke it: there was no name under Heaven that I did more blaspheme, and teare in peeces more than this; I have despised no command so much, as the command of God, and of Christ, and I have grieved no spirit so much, as the good Spirit of the Lord, against those sweet motions that God hath let into my soule, and struggled with me, to plucke me from my company, and to contend with me. I have taken up armes against Almighty God. If I had but gone to the top of Hell, it had beene infinite mercy, and if I had been in a dungeon all my dayes, and had another world to live, and lived it
all

all in miserie, it had bene infinite mercie for the Lord to send downe Christ, to looke upon me a poore wretch in the dungeon, and to speake to me out of the gates of hell, and to tell me of this mercie, oh it had bene an infinite mercie: but to send a Sonne to save me, it is incomparable, I could not conceive to doe so much evill against him, as he hath done good to me: oh the breadth of that mercy beyond all limits, oh the length of that mercie beyond all time, oh the depth of that mercie below a mans miserie, oh the height of that mercy above the height of mine understanding! If mine hands were all of love, that I could worke nothing but love, and if mine eyes were able to see nothing but love, and my mind thinke of nothing but love, and if I had a thousand bodies, it were all too little to love that God, that hath unmeasurably loved mee a poore sinfull hel-hound: *Psal. 18. 1. I will love thee, dearly, O Lord my strength.* Oh have I gotten the Lord Iesus Christ to bee my comfort, my buckler, my shield? If I have any good, he gives it, and if any good bee continued, it is he that doth it, and if I have any comfort in it, it is he that b'lesseth it to me, therefore I will love thee dearly, Oh Lord my strength. Thus the point is cleare, and stands upon his right bottome.

Now I come to the Application of it, that

we

Nature
breeds no
love to
Christ.

wee may reape some good and comfort to our owne soules. And the use of the point is fourefold: for Instruction, for Consolation, for Reprehension, for Exhortation.

Vse 1. First, for Instruction, 'which I desire a little to commend to you, because it is seasonable. Is it so that the Spirit of the Father kindles this love in the heart truly humbled and enlightned, &c? then conclude this undeniably, That there is no power in nature, or in a naturall heart, I say, there is no sufficiencie in the power of nature, to be carried to any love towards Christ: we have not this before God gives it, nay, wee cannot move our selves in love to God, before the Lord let in the sparkes of love into our soules. True it is, we find it by wofull experience, it is in our power to love the world, and to delight in base lusts, and being but naturall men, it cannot be but that we should love our selves, and the things of this world: there is enough of these wilde fires, and of this base worldly lust in every naturall soule to expresse it selfe, but to love the Lord Iesus Christ, and to have a heart enlarged towards him, it is a worke of grace that growes not in our hearts, I say there is not one sparke of holy love, and of this holy fire of love in our hearts at any time, neither can we buy or borrow it at the hands of any under heaven, further than the Spirit
of

of the Lord is pleased to kindle it, and to inflame this grace of love to the Lord Iesus, and further than the Lord by the power of his merits is pleased to feed this in our soules. It is an unconceivable misery, that any man should bee so farre deluded, as to thinke that he can do it by his owne strength and power: Saint *Paul* expresseth it in discovering the vilenesse of himselfe by nature, and the freeness of Gods grace: *1 Tim. 1. 13, 14. I was before a blasphemor, and a persecutor, but I obtained mercy: I wronged Iesus Christ, and was malicious against him, and opposed against his children: Paul could doe this of himselfe; so thou canst be malicious against the Lord, and against the power of his grace and truth, this a naturall man can doe; but for him to love the Lord Iesus Christ, and to beleve in him, how came Saint Paul by that? Why the grace of God was exceeding abundant towards mee, with faith and love, which is in Iesus Christ. As if he had said, it was abundant grace that overpowred my unfaithfull heart, and made me beleve, and it was abundant grace that overpowred my injurious heart, and made me love Christ. But how was this? it was by the grace of Christ, from Christ this faith was wrought, and in Christ this love was kindled. As if hee had said, I thought to cast off the Lord and his grace, I was a persecu-*

persecuter and a villaine indeed, but that I should beleeeve the Lord, and love him, this was from Christ, it was in grace, and not in *Paul*. The ball must first fall to the ground, before it can rebound backe againe; so the Lord Iesus must first dart in his love into the soule, before the soule can rebound in love and joy to him againe; wee must receive from grace, before wee can rebound backe any love to God: as *1 Tim. 1. 7.* *God hath not given us the spirit of bondage, but of power, of love, and of a sound minde.* See what the Lord spake in some case of the Iewes, *Iohn 5. 40, 42.* (speaking home to their hearts) hee saith, *I know you, that yee have not the love of God in you.* Verse 40. he saith, *Yee will not come to me:* and in the 42. verse *I know you, that yee have not the love of God in you.* As if hee had said, I know it, you know it not your selves, and though you thinke you have this love to mee, yet you are deceived, you know not what you are, nor what you know, but I know: and it is as true of every corrupt heart under heaven, the love of God cannot bee in the heart of any naturall man whatsoever.

The reason why I presse this point so much, is this; it is for these two ends, you shall see a double benefit by it.

First, this confutes and overthrowes the conceits

Carnall men
conceive no
difficulty, to
love Christ.

conceits of a company of carnal Gospellers that say, they fast not, nor pray not, nor professe not so much as such and such, but for the truth of their love to Christ they defie all the world; they find no difficulty in the matter, and they make no doubt thereof; and therefore if any Christian man, or any faithfull Minister of God, shall begin to challenge them with the want of love to Christ and grace, they will answer, What? not loue the Lord Iesus? it is pittie that neuer that man should live, they have loved him, and will loue him for ever, and all the world shall not perswade them to the contrary. Oh poore deluded creatures! it is an undoubted argument that thou never hadst the loue of God in thee, because thou thinkest it such an easie matter to love him. Many men make nothing of it, they make it but an holy-day taske, and say, Who cannot love Christ? I say, neither thou nor I can doe it by any power or vertue in our selues; nay I say, thou art as able to save thy owne soule, and to redeeme thy selfe without Christ, as thou art able to love Christ, unlesse he by the power of his spirit enable thee to doe it. Nay, you that make nothing of it, to loue Christ, marke what I say: If a man might have happinesse in hand, and heaven laid downe upon the nayle, if he could love the Lord Iesus of himselfe, I say, if he had

blow

p

no

no more but nature, he would never goe to heaven, nor never bee happy: Nay, it will cost more than so, it will cost time and paines, and many teares and prayers, you must have the Father come downe from heaven to teach you, and you must goe to another schoole than ever you were at yet, before you can learne it: and unlesse the Father make you able to loue Christ, you can never doe it. It is true, if it were nothing but prating and professing, and yet to stand in open opposition to the power of grace and the spirit, this cannot bee: for to welcome a Saviour, to receive Christ answerable to the worth of him, a man cannot doe it by the meere power of nature, it is the worke of the Lord, as the Apostle Saint Iohn saith, *1 Ioh. 1. 5. God is light, and in him is no darknesse: and Ephes. 5. 8. You were darknesse: God is nothing but holines, and you are nothing but darknesse. Now you know darknesse can oppose light, and wickednesse can oppose holinesse, but never give way to it nor receive it: This is thy nature and condition, thou hast an ignorant darke heart of thine owne, but the Lord is altogether holines and light, and thou canst not receive it, nor wilt thou receiue him. As 2 Thess. 2. 10. they would not receive the truth of God in the loue of it: the truth of God makes love to thy carnall heart, and woul*

would pluckethee from thy base lusts and corruptions, and would woo and winne thy soule, that it might take place in thy heart, the world will not receive it. Iesus Christ came into the world to save sinners, but the world would not receive him, so farre were they from seeking to a Saviour; that they would not receive him though he came to offer himselfe to them; thou hast a heart that hatest Iesus Christ, and cannot love him; and thou hast a heart that can oppose him and his grace, but canst not take contentment in that grace and rich mercy of his: if thou hast not grace and mercy, thou hast but what thou wouldst haue, and therefore it is just thou shouldst never haue it.

The second cause, why I presse this instruction, is this, To shew the disorderly proceedings of many poore Saints, that labour extremely to worke their owne soules, and to bring their hearts to love Christ; that they even fall out with themselves, and curse their base hearts, that can love the world, and cannot love Iesus Christ: they labour much, and would bring their hearts to love him, but they cannot doe it, because they goe to worke the contrary way, they would bring love to the promise, and not receive love from the promise, as if a man should bring water to the sea, or light

Saints love not as they might and should because they rely not on the promise.

to the sunne. It is as if he would have a sun
of his owne: and yet there is but one sunne
of righteousness, that can kindle this loue
of Iesus Christ, to carry it selfe worthy of
him. Therefore be wise herein, and thinke
not to bring love to the promise, but come
to the promise for it, and goe to the sea for
water, and looke up to the sunne of Gods
loue, and be under the beames of Gods mer-
cy, and looke not down into that dead frozen
heart, of thine own: for if thou wouldst never
so faine, thou canst not receive one sparkle
of this love from thy owne abilities. See
his lovetherein, and bee thereby drawne to
love him againe, and see the fulnesse of those
pleasures at his right hand which endure
for ever: *Iob. 16. 14.* the Lord Christ saith,
He shall send the Spirit the Comforter, and
he shall take of mine, that is, take of Christs.
All spirituell graces are Christs, therefore
goe thou thy way, and tell the Lord thus
much saying, In truth Lord I have not a
heart to love thee, it is thine owne worke,
and thou hast sayd that thy spirit shall take
of thine and give it to thy servants that thy
servants may also give thee of thine owne
again: that love; and that delight is thine
to give, that wee may giue thee of thine
owne, as *David* spoke of the building of
the Temple. Thus much of the use of in-
terpretation.

evangelic
redemption
line of light
and blood
of the living
and new life
of the Holy
Spirit

vse 2. In the second place here is a strong consolation to sustaine and refresh the hearts of those that have received this gracious worke: though they haue some small weaknesses, it skills not, be the worke sound it is enough; thy soule may bee comforted that the Lord hath enlarged himselfe to thee in this gracious worke; I say it is a ground of admirable sweet refreshing of soule to any that finde this gracious love unto Christ.

A man by nature cannot have this, therefore hast thou this by grace. Goethy way, as he that hath found a treasury, and make much of it, and say, and know, thou hast something more than all carnall wretches can have, and thou hast more than all the cunning close-hearted hypocrites under heaven can have, let them pretend, and faine, and flatter what they will. Me thinks this should wonderfully refresh the hope of you poore ones: for though many times other things goe not well with you, yet this is enough to cheare up your hearts for ever. You know a childe will loue his father, though hee can doe little for him: he is a child, and therefore though he can doe little for his father, yet if he love his father, hee is contented: so they that haue little meanes, and small sufficiencies towards any servants of God, and it may be their understandings are not so deepe as others be,

Comfort to
them that
love Christ.

and their tongues runne not so glib as such and such, and they cannot talke so freely of the things of grace and salvation ; and thou hast meaner parts, and canst not enlarge thy self in holy duties, and holy services (though this is commendable where it is) and thou canst not dispute for a Saviour, and perform such duties as others can doe, yet thou canst loue Iesus Christ, and reioyce in him. Methinks there is many a poore soule would say, I blesse the name of the Lord, that's all that I haue ; the Lord knowes that all the friends I haue, and parts, and meanes, and abilities in the world, they are but as dung and drosse in comparison of Christ: Oh it were the comfort of my soule, if I might be euer with him. Goe thy way, and the God of heaven goe with thee, this is a worke of God that will never leaue thee, and it is a badge and a proper livery that the Lord Iesus gives onely to his Saints : never a meere professor under heauen ever wore it, nay there was never any hipocrite under heauen to whom God did intend it, but onely those whom he hath effectually called, and whom hee will save : therefore though thou wantest all, thou hast all to comfort thee in the want of all, and thou maist say, I can say little for Christ, my tongue falters, and my memory is weake, yet the Lord knowes I loue the Lord Iesus, 1 *Iob*. 4. 7. it is the in-
couragement

couragement that the Apostle gives, saying,
*Love one another, for love commeth of God,
and everyone that loveth is borne of God.*

Indeed he presseth it in regard of the love to the brethren: but the arguments serve for our purpose, for if the love of the brethren come from God, then the love of God is a more speciall worke of God. Therefore can you plead thus with your hearts, and say The time was, Lord, that this wretched sinfull carnall heart of mine, could find no relief in the promises of grace, and I could not bring this base heart to love the Lord Iesus Christ, and the promise was wearisome to me; but now I thanke God I can doe that which before I could not doe, I thanke God that the promise of life, and the light of Gods countenance is more to me now than all the contentments of the world: surely I love the Lord Iesus Christ. And is not this of God? Yes, I warrant thee: it is not of thy selfe, thou hast beene taught from heaven; it was not the schoole of the flesh and the world, that taught thee this lecture, it is from heaven, and the Spirit of the Father hath over-shadowed thee in his promise, and hath kindled this sparkle of love in thee, and thou hast that which is sound and true: therefore bee comforted and reioyce in it, thou canst say, more than any man under heaven can say, that hath

And likewise
blessednesse.

nor this sound love in his heart.

And as this is a ground of comfort, so also it is a ground of blessednesse, *Rom. 8. 28. All things worke for the best to those that love God.* He thinks the Apostle speaks of such a love as is wrought by the Spirit of the Father in our vocation: they worke for the best to those that are called according to his purpose: he minded well towards them, and called them from the love of the world. And therefore since nothing can harme thee, goe thy way, and let nothing dismay thee, nor discourage thee, nay, goe away ever cheered. I charge you. *David* desired no more but what God was wont to doe to his children that loved his name. *Doe to mee* (saith the Text) *as thou usest to doe to those that love and feare thy Name. Psal. 119. 132.* I know thou lovest them that love thee, and wilt save and glorifie them in the end. I desire no more but this, *Doe as thou usest to doe to those that love thy Name.* Be quieted with thy child's part; thy lot is fallen into a marvellous faire ground; *David* a King desired no more, and if thou hast so much as hee had, it is enough.

Ab. Oh, but, some will say, this is all the difficulty, if a man had this love which came from God effectually calling him, it were enough, and a man might have comfort in it, but there is a great deale of false love and false

false ioy in the world, therefore how shall I know, whether mine be any otherwise than theirs, that I may not bee deceived as they are? How may I know if this be of the right stamp? For if it be right love, God will owne it.

Answ. Now for the answer to this question: let every man put his love vpon the triall, and wee will say no more then that which we have ground for from the doctrine delivered. Therefore examine thy loue and thy ioy thus; Whether dost thou welcome Christ and grace according to the worth of them? Now marke this, if I prove I love God, then there will be ioy there too, for they both grow upon one roote, onely this ioy hath a little more of the sweetnesse of Gods love in it. Now whether we welcome Christ according to the worth of it, it will appeare by these five particulars:

First, observe the roote and rise from whence thy love came; consider this and weigh it sadly, for it is of great difficulty, yet it is never failing, and it is the narrowest search that I know of: therefore looke well to it; if it come from the right mint, it is current. You know it is the priviledge of Kings and Princes, that all the coine that comes from his Mint and is coined with his stamp, is warrantable: but if there bee any other Mint, the King will not allow of it, but rather

Notes of true
love to Christ

I. *Triall.*

Simile.

Another.

Simile.

ther punish him that did it, Iust so it is with this love, it is the priviledge of the Lord Iesus Christ, the Sonne of Gods love, to mint and to coine love that may bee currant love indeed, that hee may take for good payment. Therefore doth thy love come from the Spirit of the Father? then it is onely fit to close with a Saviour, with the Father, and the Spirit, and so consequently the Father allowes it. Great men must bee entertained answerable to their persons: for such a man to have poore and leane diet, it is not meet for him, the greatest delicates that can be, doe beseme such men of place. So this leane, and earthly, and naturall love, that growes onely out of thy owne parts and abilities, or whatsoever it is, it is but leane love, and poore provision, and suites not with God the Father, nor Iesus Christ. Base love and base things for base men, and meane love for meane things, and naturall love for naturall things: but would you entertaine the Father from heaven, and a spirituall Saviour? then you must let your love be spirituall, to welcome a blessed Saviour. This besuits him, and otherwise he will not be entertained. As it is with flowers, the flowers that are of speciall planting, (as *Ieremy* speaks of the *Jewes*) and the flowers that are inoculated by the hand of the cunning Gardiner, as the Provence Rose, or the like, there

there is much care and paines about them ; but your ordinary hedge-row Roses, there is no care taken for them. Iust so it is with the worke of Gods grace, and all other common graces in the world, there is a province love and joy, that is, a love that comes from the planting, and a joy that comes from the inoculating of the spirit. This province love and joy is wrought by the Spirit of God, and this makes a sweet savour in the nostrils of Almighty God, and of the Lord Iesus Christ, and the Lord Christ will say, Oh that love pleaseth me. They cannot welcome the Lord better than with this love, but the other love and joy pleaseth him not. Canst thou say, I love the Lord, because hee hath loved mee ? then thy love is of a right mettall, and know it for ever, that that God which cannot but love himselfe, hee cannot but like that love which came from himselfe, who is the God of all love, and which comes from his owne divinenature. Isthy soule affected and enlarged in love to the Lord, because thou hast felt and received the rellish and sweetnesse of his grace ? Dost thou love and joy in God upon this ground, namely upon a grounded affection of Gods love to thee, setled and sealed to thy selfe ? so that thou canst say, The Lord, hath let in the glimpse of his favour, and the Lord hath said it in his truth, hee
lookes

lookes to him that trembles at his word : the Minister said it, and the Spirit saith it, that my mercy is registred in heaven, and my desires are received and granted. Oh how shall I love the Lord ? My sinnes are many which I have bewailed, and my sighes and sobs I have put up to heaven, and at last the Lord hath given mee a gracious answer. O how may I love the Lord my strength dearly ! Lord thou hast looked downe from heaven in love and mercy upon me, and therefore my soule shall ever looke up to heaven to thee in love. If it be thus with thee, thy love is sound, and will never faile thee : but if any mans love comes from himselfe, and therefore loves God, that love will onely bring all to himselfe, and there is the end of it. A man hath a love to his parts and abilities, and prayer, and preaching and reading and conference, and understanding, and policy : hee loveth these, and therefore he would faine be beholden to Iesus Christ, to helpe him to honour and to glorifie these parts of his. This love was from his parts, and brought to his parts, and in the meane time the Lord Iesus lay in the dust, and his glory was not regarded : whereas the love that is wrought by God, it alwayes doth draw the love of the soule againe to God, and so love from him draws love to him. This is the excellencie of this love, and this is love of the right kind. But if

if the love of parts and profits draw me to honour and glorifie parts and profits, then I love my profits and not Christ. Thinke of this often, this is certaine, this will bee the mainest difference betweene all the love of carnall hypocrites, and of the Saints of God. I would expresse my selfe to you thus: As it is with meate which a man takes downe inwardly and digests it, this breeds good blood; but that meate which a man eates and spits out againe, and carries not long with him, this breeds no blood at all: So it is in the heart of a poore humbled sinner truely wrought upon to receive Christ in the worth of him, and with the hypocrite. A heart truely wrought upon by Gods Spirit, it takes downe the promise and feeds upon it, and it breeds good blood and complexion. True love is like this good blood, and true joy is like this complexion. Marke this, the promise of God settled upon the heart nourisheth and feedeth the heart, and it breeds good blood: but the foolish hypocrite, that hath a kind of flattering sweetnes, this tickles the heart with vaine conceits, but they never goe downe. And hence it is, that that love which comes from hence, it is but a fading love, and there is no good blood, nor no good complexion comes from it, but rather corruptions and overtire.

Secondly, as the root of this love must be from

2. Triall.

True love of
Christ, enter-
tains him as a
King.

from the kindling of the Spirit, so if thou entertaine thy Saviour as it becomes him, thou must entertaine him as a King, and that is thus, give up all to him, and entertaine none with him upon termes of honour, but such as retaine to him, or be attendants unto him: this is the manner of receiving great Princes. Love all in a Christ, and for a Christ, but expresse thy love and thy joy to a Christ above all: he is as the King, and all the rest are but as retainers, and all his servants are as servants to him. He that loves any thing equally with a Christ, it is certaine he did never love a Christ: but he that sets up any thing echeke by joll with Christ, he despiseth him, and never receives him. It is all one as if a man did put a slave into the same chamber with the King, which is all one as to drive him away. So if thou dost set up any thing with Christ, thou dost drive him away with such base behaviour. As in *James 4. 4.* *O ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? who soever therefore will be a friend of the world is an enemy of God.* A man cannot retaine fellowship with Christ Iesus and with the world too upon point of honour. As the woman that loves her husband, she loveth other men as friends and neighbours, and will give them very courteous entertainment, and welcome them kindly: but if they come to claime the

Simile.

Mat. 23. 11

love of a wife, she abhorres and detests them. So a loving heart that loves Iesus Christ as the Bridegroom, he loves Christ onely, and all for Christ, and the rest as friends, &c. The soule will love honors, or profits, or credit, or parts and priviledges, that they may be friends to speake for a man, and to give a man occasion to speake with a Saviour: as the wife loves the husband firstly, and all the rest she regards onely as they may further the match this way, so the Lord Christ and his grace is chiefe to the soule, but the world, and ease, and credit, these are meere as friends to leade him to a Saviour, and make him acquainted with a Saviour. The soule loves the word, and prayer, and all Gods ordinances, to speake a good word to a Saviour for him, but all the rest are despised by him; and if any of them come to claime the love of a soule from a Christ, it hates them deadly: as Luke 14. 26. *If any man come to mee, and hate not father and mother in comparison of me, he is not worthy of mee*: that is if father and mother stand betweene thee and Christ, and would have thy soule married to them again, the soule hates them. This is a plaine difference betweene a sound heart and a false heart; in the receiving of Christ the sound heart receives him as a favorite receives a Prince, he gives up all to him, and lets him have the command of all; but now an Inkeeper

What .e.
to prove
the thing
saith the

Simile.

keeper entertains him that comes next to him; he will take any mans money, and will give welcome to any man, if it bee the best man that comes he cares not, he loves gain in and above all. So a good heart resignes up all to a Christ, and whatsoever is pleasing to a Christ he will doe it, and whatsoever comes from a Christ is welcome: but if any man be an enemy against his Majestie, and would doe any violence against him, he cannot endure it. But the hypocrite receives Christ as the Inne-keeper doth his guest, if the world come it shall be served, and if honour come it is welcome, if he may have gain from them they are all welcome, and therefore all is welcome because hee may have gain by all, and so he loves himselfe in all, and not Christ.

3. Triall.
It avoydes
matter of
griefe and
displeasure:

Thirdly, the soule that thus entertaines Christ, and studies wholly to give contentment to him, he is marvellous warie and watchfull that he may not sad that good spirit of God, and grieve him, and cause him to goe away as displeased, or to take away the sweetness of it for the present, the penitent fears lest there be any thing that may grieve this because he entertains him as a marvellous loving friend: and therefore if hee should doe anything to grieve him, it would vex him to the heart. See this, Cant. 3. 4. 5. the Spouse sought long for her beloved, and

2. 11. 2.

10032

at last brought him home; and when she had welcomed him, she gives charge to all the house *not to stirre nor awaken her love till he please.* When a Prince comes into the house of a great man, what charge is there given to make no noise in the night, lest such or such a man bee awakened before his time? (And were it not a baseness in us, if wee should have our hearts more in love with any thing than the service of Christ?) The soul also when it hath received the Spirit of the Lord Jesus Christ, gives a peremptory charge to keepe watch and ward, and gives a charge to hope, and desire, and love, and joy, and the minde, and all, not to grieve nor molest the good spirit of the Lord; let there bee no motion but entertaine it, no advice but receive it, and doe nothing that may worke the least kinde of dislike. In *Gen. 19. 5, 6, 7, 8.* when *Lot* had received the 2 Angels into his house, the cursed Sodomites came about the house to abuse them; but see how *Lot* pleadeth with those base wicked people; *I pray you, my brethren, doe not so wickedly: Behold now I have two daughters which have not known man, them will I bring forth unto you, and doe unto them as seemeth good unto you, onely to these men doe nothing, for therefore are they come under the shadow of my rooffe.* This is kinde and honourable entertainment indeed; he would rather suffer himselfe than they: so a loving heart will doe with Christ; he saith, Let my soule bee wounded, and my honour lye in the dust, that Gods name may be honoured; let persecution, and shame, & disgrace, and any thing come

Q

to

Simile.

to mee, I am willing to endure all: but I will doe nothing against Iesus Christ, nor against the credit of the Gospel, nor speake evill of Gods name, nor dishonour the worke of his grace, whatsoever befall me. As one that loves a friend, will aske his servants what doth your Master like best: and what doth hee desire to eat: because he would prevent him with kindnesse, so marvellous carefull is he to avoid whatsoever may displease him. So a soule truly humbled is not content unless God may have his will, and therefore it comes to the faithfull Ministers of God, and faith, How may I please God better: and how may I come to entertaine the motions of his spirit better: shew me what duties must be done, and what sinnes must be avoided. You know Christs will, and what will please him: I beseech your advise me, that I may heare, and pray and walke, and approve my heart so to him, that nothing may displease him. This I take to bee the maine difference betweene a good heart, and a false hypocriticall one. For looke what difference there is betweene a man that takes a servant into his family, and a Noble man that receives a Prince, so much difference there is betweene a good heart, & a false hypocriticall heart: Now a man entertaines a servant into his house, to the end he may serve & please himselfe, and that the servant may give contentment to him, because hee is wise, and able to dispatch his occasions, and likewise diligent to looke throughly to all: and therefore it is that the servant is entertained, not for the servants sake, but that hee

Simile.

may content his master. But he that doth receive a Noble-man into his house, he labours to give him all the content that may be, he layes by all, and attends onely upon him: and though hee be a man of great state; and hath many to attend on him, yet all the servants are charged to see that nothing bee wanting to his guest; nay, he will rather discontent himselfe than him: because he comes out of an honorable respect to visite him, therefore he will receive him as becomes his state and person. Just so it is with a faithfull soule, that receives Christ in the worth of him, and one that receives him for gaine onely: the one receives Christ as a servant into his family; and so all the while that the Gospel, and the profession of it, and the Lord Jesus, may promote his ease, and honour, and credit, then welcome Gospel; but if his profits, and honour, and credit, and the Gospel cannot agree together, he turnes all out of doores, and of a professor hee proves a loather of Jesus Christ, because he received him to content himselfe withall: But hee that receives Christ in the worth of him, will not please himselfe, and his lusts, and his pride, and vaine-glory, but though they that are his nearest friends call him, and say, they must have his company and his attendance, yet hee replies, No, hee cannot, the Lord Jesus Christ must be attended; and when the old haunts of heart, and old lewd courses that have had inward league with the poore sinner, come and crave, and plead for acceptance, hee regards them not; nay, an humbled soule will rather

4 Triall.

It rejoyceth
most to see
Christ honour-
red.

displease all the great men in the world, yea, the neereſt man that he depends upon, and all that glory and pompe, than Jeſus Chriſt.

4 Fourthly, he that loves any thing in the worth of it, it is his good and happineſſe to ſee the good and happineſſe of that thing which he loves: this is an undoubted argument of ſound affection, that that which he loves ſhould have all good, though hee miſſing. If any good befall that thing which hee loves, hee thinks himſelfe happy, and had rather ſee that honoured than himſelf: this is true love, & a marvellous ſweet paſſage of a loving heart, yea, it is the very picture of true love. 1 Sam. 23. 17. When *Saul* had made a cunning ſearch for *David*, and he was fled, *Jonathan* comes to him, and cheers him, ſaying, I know that my father ſhall not prevaile againſt thee, but that thou ſhalt be King over *Iſrael*, and I ſhall be next thee. *Jonathan* was *Sauls* Sonne, and he might have ſaid, I am my fathers heire, and why may not I be his ſucceſſor in the kingdome? but he loved *David*, and rejoiced in his good, and therefore he ſaid, Thou ſhalt be King over *Iſrael*, and I ſhall be next unto thee: As if hee ſhould ſay, I am more glad that the Crowne ſhall be ſet upon thy head, than if it were ſet upon mine owne: for my ſoule is thereby comforted and reſtored. So it is with a good heart that loves Jeſus Chriſt, and his grace, and his Goſpel in truth; the happieſt glory, and the honour of the Lord Jeſus is the greateſt good that can befall him, wherefore he ſaith, If the Lord may be honoured, though I am diſgraced

disgraced I care not; it is enough to me if any stand to behold and see it, *Job. 3. 26. 29.* When the Lord Christ began to set forth the frame and glory of the Gospel, and to baptize, the Disciples of *John* came to their Master, and said, *Rabbi, be that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him:* they began to be troubled because the Lord Jesus baptized, and the praise went from them: as if they had said, There is one come that curieth the hearts of all men after him. Now mark what *John* answered, *He that hath the Bride is the Bride-groom;* as if he should say, The Lord Christ is the Bride-groom, and I am only the friend of the Bride-groom: all my care was to prepare hearts for him; and hath he now gotten those hearts? and hath he prospered? then have I enough: if I hear that the case goes well with him, I have enough; let the Lord have the praise that is due to him, and let me have whatsoever is due to me. *2 Sam. 19. 30.* when *Mephibosheth* had been wrongfully accused to *David*, and *David* had taken away the inheritance from him, and was returned in safety, so that he saw the Kings face againe, *David* began to comfort him, saying, *Thou and I will divide the land;* but make how he replies, *Yes (saith he) for thou take all, for as much as my Lord the King is come to gaine in peace.* It matters not for the inheritance, and for my selfe, and my life I will not fight the King is returned in peace: it is enough that I enjoy thy presence, which is better to me than goods, life,

and

and liberty. So it is with a kinde loving heart, when hee is not able to indure to see Christs honour and glory lye in the dust, but if his praise be advanced, then he is glad; this is a good and loving heart indeed which saith, Lord I have enough that Christ is mine, and that his honour and glory is magnified. Let the world take all, if I may have Christ, and see him praised and magnified. Labour to bring thy soule to this pitch: a minister in his place, and the master in his place, and every Christian in his place; let it be all our care, not onely to honour God our selves, but let it be our comfort if God may be better honoured by others, than by our selves. This is an habite of spirit; we can bee content to lift up Christ upon our shouldert, that we may lift up our selves by it: this too much prevailes amongst all men. But be content to lye in the dust, that the Lord may be praised, though thou be disgraced. And though every mans heart goe opposite against thee yet let this content thee, if the Lord Iesus may thrive and prosper: yea if any of Gods people thrive and prosper more than thou, let that be thy early joy.

S. Triall.

More & more
it desires uni-
on with Christ

Lastly, it is the nature of sound love to covet a participation with the thing that is loved, and to have a kinde of impatience, and to be restless till it doe attaine the greatest measure thereof. This flowes directly from the nature of love, especially of this love to Christ, who is the greatest good: love is of a linking and loving nature, & will carry the soule with some kind of strength & compulsion

to enjoy full possession and fellowship of the thing that is loved; it cannot have enough of it, and it is not satisfied with it upon any occasion. As it is (in reason) with a childe, happely when the father entertaines him at the table, hee gives him a little sweet-meat, as some Conserve, or the like, which is so sweet that he can tast nothing but that, and his minde is still upon it, that he may receive more of it: the father commendeth this and that, and praiseth a third, and extols a fourth dish, but yet the childe cries, More of this, because hee felt the sweetnesse of it: So it is with a soule that truly loves Christ; when it hath tasted how good the Lord is, and hath had a good looker from heaven, it covets union, not so much with any thing as with that which honours, profits, seeme as welcome as may be, in regard of that, & the soule desires nothing so much as this, and craves more of Christ, more of that mercy, and holinesse, and grace, and love that is in him; let the wicked talke what they will of the world, if he have that he hath enough. *Psal. 73. 25.* when David had been doating upon the world, and the vanities of it, see what he sayth: *When have I in heaven seen thee, and when on earth is comparison of thee?* and then see what followes, hee bids adieu to the world, and sayth in the last verse, *My soul for me to draw neere unto God:* as if he had said, Let the ambitious belly-gods have their pleasure, & drinke, and swill, and goe downe to hell: But oh let that have that mercy, and that good which God hath provided for, and will bestow upon

Simile.

upon those that love him. You shall observe it, Joh. 20. 15, 16, 17. *Mary* was a marvellous loving woman, and therefore when Christ said to her, *Woman, why weepest thou? whom seekest thou? she supposing him to be the Gardiner, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, for I will take him away.* She would be content to have the dead body of her Saviour rather than none at all. But when the Lord Jesus had revealed himselfe to her in the 16 verse, shee said, *Rabboni*; and when she saw it was he, she flie upon him, and with marvellous violence embraceth him (for so the text is to be conceived) though hee forbade her to touch him, because hee was not yet ascended: saying, *Doe I once possesse thee againe? I will never part with thee any more;* thus she held him by the feet, till he checked her, because shee depended too much upon his outward presence. *Touch me not* (saith the Text) *for I am not yet ascended:* thou shalt enjoy my presence before I part with thee; but as yet be not so earnest: so it is expressed, 1 Cor. 7. 1. This is a lively expession of that love and joy which many poore soules are possessed withall, after they have waited long for mercie, and God is pleased to refresh them therewith: many times they begin to lose their sleepe, and meat, and begin to be lightened by it, because they are ever holding of it, till they almost overthrow themselves with it. As it is with parties that have lived long together in one house, whose affections are linked together in the way of marriage, they will ever desire to

Amile.

to be talking together, and ever to be drawing on to the marriage: So it is with the soule that loves the Lord Jesus, & hath this holy affection kindled, and his spirit enlarged therein; when the Lord hath let in some glimpse of his love, he thinks the house sweet when hee prayeth to the Lord Christ; and hath a great deale of sweet conference with his Saviour; he thinks that Lords day marvellous sweet, wherein God revealeth, by the power of his holy ordinance, any of that rich grace and wisdom of his. It is admirable to see how the heart will be delighted to reckon the time and place and manner, when and where the Lord did reveale it: and the soule saith, Oh this is good, oh that I might ever be thus cheered and refreshed: it cannot have enough of this if it might have what it would, but, as David Ps. 84. 2, 3. saith, *My soul longeth, yea even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God: Yea the sparrow hath found an house, and the swallow a nest for her selfe, where she may lay her young, even thine O house of the Lord of Hosts, my King and my God;* as if hee had said, Oe you blessed birds, you may build your nests by the Altar of my God, and come into his house; Lord, am not I as good as birds? His heart was marvellously inflamed with the love of that which he loved. Nay, in Luke 22. 19. good old Simeon had his heart so enlarged to Christ, that he could have been content to depart this life, so hee might have the full of Christ. The spouse that is contented, thinks every day a year, all the enjoy

he should be. Oh, how I long that that day were come that I might enjoy him, and take full satisfaction to my soul in him: for he is with a loving soul that hath been truly humbled and enlightened, is now contrasted to Jesus Christ, how belongs after him. Oh when will that day be (faithful) that I shall ever be with him who is full of all grace, it takes hold of every word, it takes hold of every promise that it takes any thing of Christ, Oh how I long, when will that day be that I shall receive with Christ. This is the highest place of Saint Paul's speech, Phil. 1. 23. For I desire to depart and be with Christ, which is best of all. I can find had said, that I may ever be with that mercy, and good and spirit that is in Christ, and be filled with his full life for ever and ever. Amen.

This is the frame of the soule that is in love with Christ, yea this is the strong and glewing nature of love, that it will make a mans desire to be with the thing loved, though he must undergoe never so great misery to obtaine it: as George Fox when Jacobus sonnes brought the party-coloured coat to their father, he sayd, *Thou my former son, an evil heart hath deceived him: I and he rent his clouts, and put sack-cloth upon his loins, and mourned for his sinne many dayes: And all his sonnes, and all his daughters rose up to comfort him, but he refused to be comforted, and he said, For I will not depart from the grave until my bones are rotten: that had rather be in the grave, than not to be with his father.*

If a woman's husband be in prison, it is her wonder-
full griefe that it is so; but most of all that she may
not be with him there; This also is it with the soule
that entirely loves Christ; it is content to goe
to the prison with him, and saith, Let mee bee with
Christ though hee bee persecuted; In his griefe
that Christ is persecuted; but it is a greater griefe
that hee may not bee with him in perfection.
As the Spouse, *Cantic. 2:16.* My beloved is mine,
and I will be his; and as the wise man, *1:19.* Let the
world doe and say what they will; thou art mine;
and I am thine: So the soule saith, mercy is mine;
and Christ is mine; if I may have that, I have e-
nough; but without it I cannot be quieted.
Secondly, There is a holy impatience, and
restlessness of spirit, when it cannot come to close
with Christ. Oh it is good to expell the earnest
desire of the soule to Christ; through his fault to
hide his face away, and to make the heart of as-
king. Thus it appeares what it is to love the Lord
Jesus on ever more from this, *1:19.* Now the pill is spoiled; it will goe downe
the bawle; will be so new for us to the use of
reproofe; and this is as a swift witness to himselfe;
as a Judge to condemn many in the world; it is
sufficient to shew that hee is not a true heart
of no such kind as hee is of the Christ; he
is in the very sight of all men of all conditions; in
whose heart this blessed image of God was never
yet wrought; but hee that loved the Lord
Jesus, wants not for the eyes, this is the greatest
part

Reproofe of
them that love
not Christ in
truth.

admi. 104
evold. 104
104. 104

part of their woe, that though they doe not love Christ, yet they doe not thinke so; nay, they will not be perswaded to it. This is the cunning that the Diuell useth to deceive poore soules withall, because these affections are secret and inward, neither discover themselves evidently to the heart, further than conscience goes; therefore they thinke others know them not, and here they rest: they lean upon a company of foolish delusions which will faile them; thus they and their hopes perish for ever. Wicked men cannot but confesse their owne vilenesse, that their communications are vaine, and their fall scandalous; but this is that which salves all, they say, their lives are soinded; but they love the Lord Jesus with all their hearts. When these wretches have sworn by their Saviour, and have torne his sacred body in sunder with their oathes and blasphemies, yet they love Christ with their soules: *peccato delictis suis multo, vanae opae et obli-*
o Now for the better convincing of these men, first let me make it good, that most men have not this love of Christ, and so lay the instrument. Secondly, let me plead the instrument, and shew what they are that have it not. *si uel a se auidi huiusmodi op-*
ei First, most that are in the world, yet that live in the bosome of the Church, have not their hearts carried in love to God, but in a hearted and desperate opposition to the Lord Jesus: as in *Ysa. 53. 4. In him was life, and the life was the light of the world.* The Lord Jesus was the life and light of the promise, and the promise of life was a way to lead

Repentance of
 them that love
 not Christ in
 truth

Most in the
 Church love
 not Christ

lead men on to eternall happinesse; this light shineth to the dark world, but they comprehend it not: as it is in *vers. 11. Hee came unto his owne, and his owne receivd him not. His owne*, by reason of their priviledges, and the badge of the ordinances; *his owne*, because they by profession took his name upon them, as the Churches of the Gentiles are Gods owne by the outward, not the inward covenant of Sanctification. or in the aime of Election. We take up the profession of his Gospel, and yet we will not take up the Lord Jesus Christ, that he may make us Christians. *His owne receivd him not*, those that were baptized, and had received the Sacrament. The Lord Jesus comes and knockes at each mans doore, but few entertaine him: Nay, I would not outspeake the truth, (for they are the words of sobriety, and it grieveth me to speake it!) The most men upon earth hate Christ more than sinne: I had almost said it, and yet I had almost thought it unfit to be spoken, though they are the words of our Saviour: Wicked men hate the Lord Jesus more than either sinne, or the Diuel himselfe. Good Lord be mercifull to us! what a misery is this, that ever any man should be created by him, and receive mercy from him, and yet love the Diuel and sinne more than him.

But some will say, as *Hazael* did to the Prophet, *2 King. 8. 12.* Doe you thinke we are such dogges, that having received such meicy from the Lord Jesus, we should doe so? Yes for so saith *Elisha* to him, *I know the evill that thou wilt doe to the children of Israel:*

Israel : their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt thou destroy their children, and rip up their women with child. So, I say, and the Spirit knowes it is so in the hearts of most men this day. You know it not, you thinke it not ; but your hearts are more vile than you can imagine. Wee know the greatest evill of all is finne, for the Divell him selfe is not to be loathed but for finne, and for it onely : *This is the condemnation* (saith our Saviour in *John 3. 19.*) *that light is come into the world, and men loved darknesse rather than light, because their deeds were evil.* That men loved darknesse more than light, and more than Christ, nay, more than mercy and grace that was tendered, the case is cleare; it was so, and is so, & will be so : I say it is most certaine, that they love their lusts and corruptions more then Christ, and the temptations and delusions of Satan, more than the good motions of the Spirit. Now we have laid the indictment, therefore in the second place let us plead it.

And the severall of them.

1. Secondly, who are they that hate Christ? We must name the men; therefore we refer them to three ranks : First, all open enemies to Christ: Secondly, all glozing Neuters of the world : Thirdly, all fawning hypocrites.

1. First, the open enemies of Christ; and they are many; such as Saint Steven spake of *Act. 7. 51.* saying, *Ye stiffe-necked and uncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost, as your fathers did, so doe ye.* They that set their mouths against

against heaven, and stand in open defiance against the Lord Jesus, and the power of his grace, may be referred to two heads: First, those whom our Saviour mentions, *Mat. 21. 34.* speaking of the Vineyard: *When the time of the fruit drew nere, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen tooke his servants, and beat one, and killed another, and stoned another. But last of all, he sent unto them his son, saying, They will reverence my sonne. But when the husbandmen saw the sonne, they said among themselves, This is the heire, come, let us kill him.* This is an intimation of the Scribes and Pharisees. The Church was the vineyard, the servants sent out were the Ministers and Prophets, and the Sonne is Christ Jesus: now when Christ came, they said with one consent and voice, *This is the heire, come, let us kill him.* Doe you thinke that these kind of men are all dead that have such a kind of spirit? Surely, no, there are many Leaders of the Devils camp, as well Ministers as others. But if you aske me what entertainment their lusts have; I say they have all the welcome that can be: occasions come not, corruptions within their hearts stirre not, and the Devils temptations allure not so soone, but these miserable sinfull wretches give all the kinde welcome that can be unto them: nay, they invite their viliaines, they provide for them, yea, and seeke for all occasions that they may sinne: the Adulterer loves the twilight, and the covetous man his money, their minds are ever puffing, and their affections labouring

Open enemies
of Christ two
sorts.

Antis christians
howe they find
out the world

ring

Enmity against
Christ shewed
three ways.

I.

ring to contrive all occasions that may give all possible contentment to their vile corruptions: and it is no marvell though they have so long continued in their sins seeing they give such good entertainment to them. But if you aske mee how they entertaine Christ, let me shew it by two things; you shall see them up in armes, and at deadly hate with him: For first, they oppose the word of God: the ministry of the word is the ministry of the truth; it would open the eyes, and come home to the conscience, and take away their sinnes, but they contemne it; and marke upon this what an uproare there is, they take up armes, striving to put out the light that would shew them their sinnes, beating backe the truth, and labouring that it may not rule their lives: They are such as our Saviour speaks of, *Luk. 19. 27. Bring hither those mine enemies, that would not have me rule over them, and slay them before my face.* They oppose themselves against that truth that would plucke the cup from the Drunkards mouth, and the whore from the Adulterers armes: their hearts swell for anger, and they scorne to bee under the power thereof. Nay, they not onely withdraw themselves from yeelding obedience to the holiness of the word, but they will not so much as acknowledge the truth of it, which the Divels themselves did, *Act. 16. 16, 17.* when *Paul and Silas* were preaching the word of truth, the Divels sayd, *These men are the servants of the most high God, which shew unto us the way of salvation.* The Divels could doe all this, yet these men will neither be in-

formed

formed nor convinced, that the duties that God commands, are, To be holy as he is holy, and pure as hee is pure, and not only to make conscience of outward abominations, but of inward corruptions: But they flye out, and say, I will never beleeve it, and, I will not be of that opinion. The Divels could say, These are the servants of the living God, and, this is the way of life, and, these are the services commanded. Lord be mercifull to us, what hearts have these men, that goe not so farr as the Divels themselves! Secondly, see how they behave themselves when they come into the presence of Jesus Christ; if the Lord comes amongst them by the presence of his children, their hearts are desperately carried against all the appearance of grace in them; now they that hate poore Christians for their grace which they have received from Christ, hate Christ and holinesse more. That which I have to say to these men, is this; that they would not suffer themselves to be so deluded, but would goe home, & reason with themselves in this manner, and say; the truth is, I have heretofore deceived my selfe, and might have beene damned; Had not the Lord beene mercifull to me: I pretended to hate them for their dissembling, but it was for their grace and holinesse. If any man hates the picture of a man, surely he hates the man himselfe much more; so if they hate the shew of holinesse, much more doe they hate the power and vertue of it. Doe I love the beames of the Sunne? then I love the Sunne much more; and if I hate a poore Christian, because

but

R

God

God hath brought him home, then I hate Jesus Christ, and his grace much more: if I hate the lanthorne for the lights sake, then I hate the light much more. A poore Saint hath a little rush candle of holinesse and purity, of grace and meekenesse, and he carries this before a company of base drunkards, and filthy adulterers, that the countrey cries shame of; now if these hate the man that beares the light, will they not much more the light it selfe? Againe, of this ranke of open opposers, are all simple and ignorant creatures, that know nothing of grace nor holinesse; who though they can say nothing either against the truth, or the people of God, yet they will commend what the wicked commends, & joyn side with them: they not only approve what these doe, but in their hearts and hands are the very same: The Scribes and Pharisees sent to take Christ, and the people cried; *Crucifie him, Crucifie him*; they did it not, yet they gave their voices; & therefore the Apostle Peter saith, *Ye are they that have crucified the Lord of life*. By this you know what will become of your husbands, wives, and friends. *Mat. 23. 29.* your forefathers slew the Prophets, and the Scribes and Pharisees builded their Sepulchers, that is, approved of what they did. And as it is in a Campe, some are Captaines, and Leaders, and Commanders, and some attend upon the carriage; now though all bee not Captaines and Leaders; yet all are of the same Campe: so there are some Leaders and Commanders, and grosse persecuters of Christ, which the people of God finde

God

H

hard

hard measure from; but the poore carnall Gospellers, they follow after, they are but the taile of the Divels army, yet they are of it; they are all young Divels, onely their teeth are not so sharpe, nor their clawes so long as others; they have not learned that skill, to make a prey of a poore Christian.

2. The second rank are the glozing Neuters of the world; these also love their sinnes more than Christ, nay they love not him at all in truth; these are they that halt between two opinions, your faire fooles, that would harme no man, so no man would harme them: the highest pitch that these come to, is this, that they may get respect and credit among the best, and they say, He that meddles least is happiest: these are pretty good civill neighbours, and will sometimes doe a man a good turne, provided that they may not hurt themselves: they will be of all straines; if a wretched man come, they will bee like him, and now and then strew forth faith and troth: they will not reprove others, because they shall not censure them. And, as they will gloze with them, so sometimes they will invite a Minister to their house, and now and then get him to preach, and sometimes straine hard for a little good confession; but above all, those Ministers please them best, that will not meddle with any personal sinnes. If the Minister will bee onely generall, they commend him highly, and say, Oh he is a very wise discreet man, and knowes how to carry himselfe; yes, and he knowes not how to meddle with them;

Glozing neuters described and shamed.

you must marke that: and if he will preach Doctrinall things, and take five or sixe Doctrines in a Sermon, oh then he is a judicious man, and takes the very creame of the Scriptures; but if hee come to discover their baseness, and to meddle with their corruptions, Oh then they fall to reading that they may not heare, and wish that the man would keepe him to his text. These men doe as it were intrench upon the articles of agreement between the Lord Jesus Christ and the Gospel; they covenant that they will not trouble nor persecute the Gospel, and they would not have the Gospell to trouble them. And if the Minister come to touch upon any particular sinnes, and labours to bring them a step higher, Oh then they are weary, and think a mean between both is best; they account zeale in a good course like the hot fit of a fever, very dangerous, and therefore they like best of a cold luke-warme temper in their profession; for those spirits are admirable wholsome. They eat out the power of Religion in this maner, and they love not the Lord Christ: These men do with profession as the Neutrall cities doe in other countries; they will not joine with the one side nor with the other, but doe any thing that they may not be controlled: yet if the stronger side begin to take up Armes against them, and labour to bring them in subjection, they then will side for their advantage. This is the true picture of formall Neutralists in a Christian course, they wil fasten themselves to the world, that the world may not distast them; and to the better side,

side, that they may not distrust them. He will pray in his family, onely that hee may couzen in his shop. Hee that is a formall Neutralist, will have two or three good servants to entertaine such as are good; but he will have a knave and a drunkard also, to close with such as are bad; and thus hee playes with both hands: But if the powerfull preaching of the Word come to close with him, and say hee must leave all his base ends and aimes, and lay downe himselfe and his base courses, Oh then hee turnes against the Gospel, and hee is not able to stoope to it, nor to be framed by it. These men deale with Christ as men that entertain a neighbour liberally, to this end, that he will look to his owne grounds onely, and not intrench upon his; for to have him a Land-lord or Commander over him, and to bee in dependance upon him, this he cannot beare: But the Saints of God doe the second, they entertaine Christ as a Land-lord, but the other onely as a neighbour. Let these men know, that all those that are not with Christ, are against him: though a man stand still and doe nothing, and love not warre, because he would bee in peace, let him (I say) know that all the wrong that is done by others, if he be not a helper against it, the Lord will require it at his hands, as if he had done it himself, as in that place, *Curseye Merosh, because she came not to the helpe of the Lord against the mightie*: as if a man did say, I am loath to meddle before I am called to it. But I say thou art called; the Gospel was persecuted, and thou wouldst not stir;

Judg 5. 23.

therefore the Lord will deale with thee as he did with that luke-warme Church in the Revelation, the Lord will spue thee out of his mouth : luke-warmnesse is loathsome to the stomacke; therefore appeare in your colours what you are, that you may be knowne either a Saint or a Divell : lukewarme water goes against the stomacke, and the Lord abhors such lukewarme tame fooles.

Hypocrites, enemies of Christ.

3. The third ranke of those that love not Christ, are the fawning hypocrites, that will fawne upon the Lord Jesus, that make admirable faire weather, and professe marvellous affectionate love unto him; and will speake for a good cause and hazzard himselfe in it, and when all is done, he is an inward hater of Christ. Of this sort I take *Saul* to bee, *1 Sam. 15. 13.* the Lord gave a commandement to goe and kil all the *Amalekites*; who, when he saw *Samuel* comming toward him, saith, *Blessed bee thou of the Lord* (here marke the trick of an hypocrite) *I have performed the commandement of the Lord*, and therefore blessed be God that I see thee, that I may give up my account unto thee: But, saith he, *What meaneth then this bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?* I need not speake, for the bleatings of the sheepe shew that *Saul* is an hypocrite. These men may be discovered by these two passages: They doe not desire to give contentment to Jesus Christ, but to themselves; and withall, they lift up their own glory with Christ. Of this ranke there are foure sorts; The wrangling hypocrite, The whining hypocrite, The

Foure sorts of hypocrites.

The vaine-glorious hypocrite, The presumptuous hypocrite.

The first sort is the wrangling hypocrite: I know many men that will professe they are at your command, to serve you, and to doe what they shall be commanded, and, they shall thinke themselves happy to be imployed by you, and yet in conclusion they intend no such matter. They desire to live no longer, & to do nothing but that which may promote the honour of the Lord Jesus, and if they did not think to honour him by this or that, they would not doe it: but if it come to this, that a man must leave his profits, or livings, or honours for Christ, he will not say expressely he will not do it, and that hee will not part with his honours and profits for Christ, but yet he will stand to quarrell, and say, It is not fit to doe it, and, there is no command for it. It is admirable to see and to conceive the vileness and baseness that is in the spirits of these men; for when the duty is revealed and enjoyned, they will search far and neer to make it no duty, they will rake the Devils skull, and invent some new shifts to prove that it is not needfull to be done, that so they may avoid the doing of it: as it is amongst some that follow the fashions of the times, though they pretend to doe things comely, and to keep close to the Word, yet if a new fashion come up, though never so absurd, they will forget their promise and plead for it, not questioning what is lawfull, but what most pleases their humour. But observe this in thy owne soule, do not thinke to quarrell with thy selfe

R 4

about

about duties which the Lord requires at thy hands: But art thou in good earnest content that the Word should be true as God would have it, and to have that accounted naught which God saith is naught? It is certaine many will say it for shame, but they have an inward league between them and some sin, they will not have that lawfull that they may not doe, and they will not have that to be sinne which God saith is sinne, that they may commit it with quiet, ease, and liberty, striving more to content their owne hearts, and the fashion, then Christ. They must content their liberty, they will not be imprisoned, and therefore will give full content to a spirit that desires freedom. These never had this fire of love to Christ kindled in their hearts.

Now before I come to the next, give me leave to unmaske this hypocrite, and to dogge him to his owne doore: and for this end, First, I will shew what this pretence of love to Christ is: Secondly, I will shew the pranks that hee hath to cover his hypocrisie withall; and when both these are opened, it will appeare that he onely intends to wrangle, and that he hath not this true love of Jesus Christ. For first, he wil joyne side with Christ in the generall, & in the common; nay when it coes to the particular case, wherein his heart withdrawes, yet therein also he wil vow openly, that he doth nothing but what his conscience tels him is fit to be done, and that which his judgement is fully satisfied in. Alas poore conscience! he hath couzened thee before, or else curbed and charmed thee by saying, I

am

am resolved that it is not so, & therefore conscience you must be of my side; yet conscience replies, You should not do this or that; let the Lord have the glory, and take you the shame, that all may be warned for ever. Thus it was with the old Prophet, *1 Ki. 13. 18.* when he came to couzen the young Prophet, he said, *I am a Prophet also as thou art, & an Angel spake unto me by the word of the Lord, saying, bring him back with thee into thine house.* And thus it is with this wretched hypocrite in his pretence of love unto Christ, it is cleare in his conscience, he dares not do any thing against the Lord Jesus, and in his judgement and in his conscience he thinks so, and so hee hath peace at home: but let him goe with his peace. Again, he will talke marvellously of Gods honour, and of the promoting of the Gospel, & the publike affaires, and they are of great force to make him do any thing: and this is ever in his mouth, that the generall good may goe on; and, if good may be done to the Church, thats all he cares for. The bottome of the businesse is this, there is a good living that he must keepe, and a private good that he aimes at; hee pretends a generall good, but he aimes at his owne good: Wretch that he is, he labours onely to give contentment to his honours, and ease, and credit, but hee gives no contentment to the Lord Jesus. In *1 Sam. 15. 21.* Saul comes to meete Samuel, and sayes, *I have performed the commandement of the Lord, Hast thou?* No, God bad thee kill the Amalekites, and thou hast not done it: Oh, saith he, *The people spared the best of the sheepe, and of the oxen, to sacrifice*

sacrifice unto the Lord thy God : he would pretend to do God a courtesie; He doth not pretend his own good and benefit, but the publike good, the worship and service of God; and therefore he saith, They have saved them for to sacrifice to the Lord; and in the meane time hee wrongs God, and neglects his service. As some great Courtier will doe with a plaine Countrey-man, hee useth him very lovingly, pretends great kindnesse, till at last he so deludes him, that he thinks he doth him a great favour not to doe the thing which hee askes at his hands: so the hypocrite thinks with himself, what great honour God may receive, and what good the people of God may have from him; but that is not the thing hee lookes after, hee would make God and Christ believe he doth them a courtesie, not to doe the duty they require of him: But the Lord Jesus is wiser than to be thus couzened by a wretch, and therefore *Samuel saith vers. 22. Obedience is better than sacrifice, and to hearken then the fat of rams* : so when a wretch saith, What great good may Gods people have by this? and what glory may come to God? &c. the Lord Jesus will say to all such, No no, have I so much delight in sacrifice? cannot I promote my glory without your lie? take your lies and your sins, and go down to hel together.

Secondly, observe the pranks whereby he discovers himselfe to have no love to the Lord Jesus; and they are three.

First, the maine guise of the spirit is this, In the multiplicities

Discoveries of
not loving
Christ.

I.

multiplicities of opinions he will be sure to joyne with that side that may make for his owne ends, though he know not the men that hold it: he saith, many men many mindes, therefore I thinke as such and such thinke; his meaning is this, he is resolved to doe that which he thinks may be most beneficiall to him, & therefore it is enough that any man doth as hee would have him, because he would doe so, though he had no ground for it.

Secondly, he will be loath to be studiously carefull in the diligent search after those things which he makes doubt of; and though he will not say so, yet marke what I say, many in the anguish of conscience have confest so much. As he is loath to inquire himselfe, to know those truths; so hee is unwilling to come into the society of such, and to continue with those that he knowes to be of a contrary opinion to himselfe, that will force him to a sad and serious consideration of his wayes: and hee thinks thus with himselfe, If I be there they will be every man upon my crowne, for they are ever in hand with such and such things; so that while he is there he stands upon thornes, and saith, What if they should talk of this or that? Thus it was with *Ahab*, the wretched sottish king was not willing to heare *Michaiab* speake, for hee knew what hee would say; for when *Jehosaphat* said, *Is there not here a Prophet of the Lord besides, that we might enquire of him?* Yes, saith he, there is one *Michaiab*, but I hate him, for he never prophesies good to me, *1 King. 22. 7, 8.* Thus the young man, *Matth. 19.* when hee heard

2.

heard that which was contrary to him, went away sorrowfull ; whereas a good heart would have come sorrowfull , and said , I blesse the Lord for this mercy that I may live to heare of the hypocrite of my heart : Lord I desire a better opportunity to heare more of this matter , my heart is worse than I imagined. This hypocrite cannot endure to heare of that care: and if he be in the company, he is weary of the speech, and saith, There is better communication, and more usefull than this ; but the reason is , he would not be troubled in his way.

3.

Thirdly , the guise of this wrangling hypocrite lyes here, that if he be forced to a serious consideration of his way and opinion , then he will enter upon the worke, but it is very tediously; he will pretend a faire hearing, and consult on both sides, but when he comes home, he makes a secret conspiracy against the Lord Jesus: Is it not so conscience? & he saith, I am thus resolved, that that is true which I would have : either it is so , or else I will make it so, therefore let us agree upon it , conscience. In *Act. 23. 15.* see what those wicked people said, *Yee with the Councell signifie unto the chiefe Captain that he bring him down unto you to morrow , as though yee would enquire some thing more perfectly concerning him, & we, or ever he come neere, are ready to kill him:* Here they pretended a faire equall hearing, and yet they intended another matter. Such a course this hypocrite takes up against the truth of Christ ; he will talke and inquire of this & the other, as if he would

know

know more of Gods will ; and read this and that book, & enquire of this Minister and that Christian, but he is resolved never to be perswaded nor convinced of the truth of it : Thus they break the neck of the truth, and shall break their own necks in hell too. In *Acts 4. 16.* there is a great worke done; that cannot be denied, but let us take heede that it goe no further. It is with these hypocrites, as it was with the Scribes and Pharisees, who, though the glory of the truth shone upon them, yet would they stop it, and, that it might get no hold upon them, knocke off the fingers of it. It is admirable to observe this hypocrites guise, if there bee any man that will but say any thing that may tend to his way, he applauds that man, and delights much in him, and, though hee know no reason for it in his conscience, yet he contents and satisfies himselfe: but if there be never so good arguments to the contrary, never so many reasons that cannot be gaine-sayd, yet he is not satisfied, neither can he be perswaded by all these arguments ; The reason is, he is resolved to doe whatsoever hee hath purposed for his honour and safety, and therefore it must bee lawfull that hee may doe that which hee hath purposed: Let there bee but some frothy Minister, or some foolish man or woman, that will commend fashionableesse, the fashion-monger will hugge him in his armes, and say, Hee spake marvellous wisely to the point, and very judiciously, though he had not one argument, & whatsoever is spoken to the contrary, he will not believe it: but
the

the Scripture hath no such thing ; for where are those words of yellow starch, bands, and the like ? Well, it is sufficient that he is fashionable to the world : the issue is this, hee is contented to give himselfe honour, and ease, and liberty, but hee will not content the Lord Jesus Christ; and therefore I say he never had this love of God, nor this saving grace in his heart. *Rom. 2. 8. But unto them that are contentious, and doe not obey the truth, but obey unrighteousnesse ; not those that are contentious with their neighbours, but against Gods truth : What of them ? why, to them shall be indignation and wrath. Such were they 1 Tim. 6. 4. Hee is proud, knowing nothing.* When a man should come and joyne side with the word of truth, hee is puffed up in his vaine minde, and hath no sound worke of grace in his heart : I doe not say that hee which is ignorant in any truth of Christ, but hee that thus wrangles with any truth of Christ, that man cannot have any sound evidence of Gods love in this blessed worke of grace : and this I prove thus.

He that wrangles
against
truth, never
loved Christ:

2. arguments.

First, hee that will have this evidence of Gods love, must entertaine the truth a right, that is, in the love of it, not for his own private ends & aimes, not because it is profitable or honourable, but because it is true; and he that entertaines one truth in the love of it, will entertaine every truth so far as it is revealed : but this hypocrite doth not entertaine the truth in the love of it, and therefore hee cannot have any sound evidence of Gods love.

Secondly, never any man had, as yet, this worke of

of

of true grace, that is not yet come from under the power of sinne and Satan: for no man is come from under the power of sinne, or the dominion of Satan, that will joyne side with sinne and Satan against the truth; but this man doth joyne side with sinne and Satan against the truth of God, and therefore was never come from under the power of sin, and so consequently never had this worke of grace. I compare this wrangling wretch to the Merchant, that will trade with other Princes, but not submit to them as King: so this man will trade with the Gospel, but not subiect himselfe unto it; and therefore he is but a hangby and a retainer, and one that makes a booty of the Gospel. Thus much of the wrangling hypocrite.

The second sort is the whining hypocrite, who will continue daily to abuse the Gospel, and to grieve the Lord Christ, and he thinks to make up his wrongs, by laying open his sorrow that he hath done so, and thus he thinks to be friends with him againe. As it is with some servant, whom the Master will neither let goe, nor yet use as a servant: so it is with these whining hypocrites; they have great need of the power of the Gospel, and yet they are not willing to bee under the power of it; however they keepe it in, and fawningly flatter it, and if they come and say, they are sorry for this and that, then all shall be well, and they entreat the Lord not to take it ill at their hands, they will mend it, &c. so that in truth they love not the power of the Gospel, but onely to make gaine of it
to

Simile.

to themselves. As it is with some whining debtor, that partly out of covetousnesse would not, and partly through indigencie cannot pay, hee will come and complaine of his hard peny-worth, and desire some respite, not that he may give content to the Creditor, but to himselfe: So it is with this whining hypocrite, hee will ever bee complaining, but never amending. I speake not against sorrow and complaining, as though they should be altogether quit of the body of death, and of distempers, and of their cursed lusts and corruptions; (for if a man love Jesus Christ as much as ever any mortall man did, yet he shall never be quit of this body of death so long as hee is here) but I speake against those that are still complaining and vexing themselves in the outward appearance, who have teares at command, because of some violent passion, or for some discredit to the Gospel, or some disgrace to themselves, and yet stand just at the same stay. Oh varlets, that confesse their sin to Christ, and yet forsake it not, that they may love him! that thus they may fawne upon Christ, making their sorrowes a plea for their sin, and think to cry and whine it out, and yet returne to their old courses againe! Thus it was with *Abab*, *1 King. 21. 15.* who killed *Nabash* for the vineyard, and in the 27 verse, hearing *Eliab* denounce such heaveie threatnings against him, & knowing himselfe to be guilty of that sin, he fasted, and prayed, and rent his clothes, yea prayed in print, as the proverbe is, but yet hee returnes to his old byas again, for in the next chapter he hated

Michaiab still. This is but the bathing of a mans sins, not the drowning of them: he thinks to please Christ, and to keepe Christ with him, because hee cannot be without him; and though he sinne against him, yet he thinks to make all whole with complaining. This is too ordinary in the world. The rebellious hearted sinner, that is crosse and peevishe, and froward, he will be a professor in a high strain, and pretend great love to the Lord Jesus Christ, and complaine of his froward heart, but yet he falls into passion upon every occasion, and heeto, by his complaints, thinks to make all whole againe. This is base false hypocriticall love, and not the love of the Father that will enable a man to give content in those things that he may easily doe. I can hire these men from their passion for money, and scare them from it by the Magistrate; And shall a reward hire thee, or a Magistrate scare thee, and shall the Lord Jesus have no power over thee to cause thee to doe it? Goethy way, thy heart is naught: if thy love were sound, it would worke more than all this comes to; that is not love at all, that is not able to doe so much as this for Jesus Christ: the like I may say of the untoward doggednesse of some husbands and masters; it is their life to fret and talke like mad-men; and thus the cunning chapman will cheat you to day, and whine to morrow, and hee thinks this pleaseth the Lord Jesus very well. Shee is not accounted a loving wife, but an adulteresse, that when shee hath played the harlot, will come and whine to her husband, and yet goe to it againe;

10. 2

S

again;

again; no, if shee had a true heart to her husband, and sought for peace, she would not have returned to her vile courtes again: So it is with the soule, it is adulterous and base love, and not the love of the Spouse of Christ, to confesse and bewaile sinne, and yet to commit it. That sorrow which loosens the heart from sinne, and makes it come neerer to God, and so to be rid of corruption; that sorrow, I say, gives content to Christ; but that sorrow which indeed doth incourage a man, and rather give way to the commission of sinne, than loosen the heart from it, gives no content to the Lord Jesus, but to thy selfe; and stands not with the allegiance of him, but of sin: but yet if thou canst say so, and sorrow so, as to be loosened from thy sinne, then thou contentest the Lord Jesus; but if thou thinkest thou hast a warrant, or a privie seale for thy sinful practices, because thou hast sorrowed, this argues little love to Jesus Christ.

object. But some will say, May not a man make his moane, and expresse his griefe for sinne?

Expression of
sorrow for sin,
limited.

Answer. I answer, Yes, it is fitting and necessary; yet consider these two rules.

1. First, make it not an ordinary table-talk, for that smells too grossely of false hypocrisie: as if a man did say, Now I hope every man will take notice how I mourne for sin; but rather if thy heart be full, and surcharged with griefe, inquire what is the danger of such and such corruptions, and the cause of them, and how thou mayst get power against them, but keepe thy sorrow in secret.

2. Or else in the second place, thou shouldst make thy sorrow knowne to some godly Minister, or faithfull Christian, out of the burden of thy sin, and not for fashion sake: thus doe, that thy heart may be loosened from thy sinne, and thou see thy need of a Saviour.

A third sort is a newupstart hypocrite, that is newly come up; many of them are in other parts, and some neere unto our owne selves: they are such as are full of carnall confidence, and are proud of their beleeving; but faith shuts out boasting. They are as full of hypocrisie as an egge is full of meat, or a toad full of poyson. Such an hypocrite I will discover to you thus. Hee is a man that hath long professed the truth, and hath seene his sinne, and been awakened to his owne sense, and hath had a kinde of attendance to the Gospel, and a kinde of brainish acquaintance with the promise in Jesus Christ, so that now he is fully perswaded that Jesus Christ is his, and he is Christs. And yet after all this, when he is come thus farre, he lookes no more after himselfe, but lookes all to the Lord Jesus Christ, insomuch that the Lord Jesus becomes a drudge to him. Now the guise of this man is this, he casts away all sorrow, and reasons thus: For me to see my vilenesse, and to be sensible of the body of death, and to bleed inwardly, and mourne daily for my wickednesse, I thinke is needlesse: these are past with him, for he sayth, I have mourned before this day, and now I have gotten Jesus Christ: thus he thinks he needs not be afflicted with his sins, nor

mourne for his many failings; but the Lord Jesus, who he thinkes is at his command, must doe all, and thus he surfeits on his sinnes still. This is the root of the doctrine of the Familists, that cursed, hellish, & unconceivable basenesse that is in them. I have heard of many of them, that after long profession and much zeale and exactnesse in a Christian course, have fallen unto this straine, and come to just nothing. A poore sinfull deluded Sor thou art, thou poore creature; dost thou entertaine the Lord Christ as a Commander, when thou wilt not have him so much as to dispose of thee, but as thy drudge, that thou mayst take what mercy thou wilt, and leave what thou wilt? They will have Christ to pardon their sinne, but not to make them mourne for it, as if (in truth) they meant that hee should stand at their beck. They rest upon their faith, and will not have themselves and their faith to rest upon Christ: for this is their conceit, they apprehend they doe beleeve, and there they rest, and so in conclusion they never goe to Christ to have their hearts humbled and brought under; as if a man should goe and graspe with his hand, and take no hold of the rocke, he neither findes strength to himselfe, nor any hold to his hand: so they rest upon their faith, and neither they nor their faith upon their Saviour. Thou sinfull deluded hypocrite, the Lord Jesus will make thee come under, and stoope, and force thee and thy carnall confidence to lye in the dust, and begge for mercie. Can any man in reason judge this to be love, which in deed is nothing but

but a marvellous cursed distemper? They say, the law hath nothing to doe with them, and they live by the law of love, and yet they have not any love to the Lord Jesus. Must the Lord Jesus Christ pardon thy finnes, and thou remaine in them? Must the Lord Jesus seale to thy soule the forgiveness of thine iniquities, and thou dally with it? No, the Love of the Lord Christ will compell thee to doe any thing to give contentment to the Lord Jesus. An humble heart is the onely house where Christ dwells, and the onely sacrifice that he accepts of, and the onely guise of spirit that Jesus Christ lookes to: and if thou love the Lord Jesus, thou must be sure to provide this dainty dish for him.

Esa. 57. 15.
Psal. 51. 17.

Ob. But some will say, What need have I of this sorrow, seeing Christ Jesus must doe all:

Ans. I answer, What need then hast thou of faith, for Christ must in that do all for thee? Though I doe not say thou hast as much need of sorrow and brokenness of heart, as of faith, yet there is a kinde of proportionable need of a continuall sorrow, as well as of continuall beleeving; and that upon these grounds.

Continuall
sorrow as
needfull, as
continuall be-
leeving.

First, thy sorrow helps on thy faith, that it may be more strongly carried to Jesus Christ; for the more weight and burden of thy finnes thou feelest, the more need thou wilt see of Christ. As it is with a sharpe sauce, though it breed not a stomacke, yet it stirres up a stomacke; so this godly sorrow, though it is not the worke of beleeving, yet it stirres up the

Simile.

Stomacke (of faith) to goe to the Lord Jesus: for faith is the going out of the soule to Christ, and hee that findes the burden of his sinne, will be the more ready to goe out to Christ.

2.

Againe; this makes a man the more fit to receive the assurance of Gods love; this, I say, makes the soule more ready and fit to receive the evidence of Gods love to be exprest to the soule, which thou canst not have so exprest to thee, except thou have this godly sorrow: 1 Joh. 1. 9. *If wee confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse*: he speaks there of them that now had faith, & yet shewes that before the Lord would seale to the man that hath faith, the assurance of the pardon of his sinnes, hee will make him humble, and cry, and sorrow for them, and as to live comfortably, so sorrowfully too: as 1 King. 8. 38. 2 Chron. 6. 36. *If the people returne to thee in the land of their captivitie, and pray unto thee saying, We have sinned, we have done amisse, and have dealt wickedly; then heare thou in heaven, &c.* When the Lord seeth their hearts humbled for their sinnes, and sorrowfull for them, then hee seales up the pardon of them. So then the way to have this assurance, is to have this frame of spirit here spoken of.

3.

Thirdly, this godly sorrow ought to bee continually in such as have this love of Christ, that so our hearts may be cartied with a more deadly hatred of sinne. These are the benefits of godly sorrow; and if a man sorrow not for sinne, he will not

sorrow

sorrow for the wrong and dishonour done to God by other sinfull men: as David, *Psal. 119. 136. Rivers of waters runne downe mine eyes, because they keepe not thy law. Ezech. 9: 4. The Lord sayd to the Angel, Goe and set a marke upon the foreheads of all the men that sigh, and that cry for all the abominations that be done in the midst thereof.* Now how can a man mourn for the abominations of others, when he hath not the heart to mourne for it in his owne soule?

Ob. But some will say, Must we never rejoyce in the Lord?

Ans. I answer, Yes. I say, sorrow daily for thy sinnes, and yet daily rejoyce in thy Saviour; and the more thy heart is broken for the one, the more thou wilt be comforted by the other. Thou that makest no matter of being sensible of the body of death that hangs upon thee, and hast no care to bee sensible of thy owne failings, take heed that the Lord give thee not up for ever to thy owne baseness; to be rushed headlong into some vile scandalous courses, and so thou perish for ever; as wee finde by experience, many, by this meanes, have growne the most profane creatures that ever lived: And this is the damnable heresie of the Familists.

The fourth sort is the vain-glorious hypocrite; and hee is marvellous zealous for God and his truth in outward appearance. That God may bee honoured, and his Gospel advanced, it is admirable what he will do; he will hazard himselfe, his life,

Simile.

his estate and all, nay be content not to live, if he may but leave a little vaine breath after him. Wee know what vaine-glory doth amongst the Papists, who, that they may be canonized for Saints, will endure any thing, and suffer death it selfe: this vaine-glory is above life and all. As some great Courtiers will doe by a man that they meane to make a boory of, they make him their onely favorite, and expresse a great deale of kindnesse to him, that hee may helpe them to more honour and glory: So this wretch doth lift up the Gospel, that the Gospel may advance him, and fill his sailes full of winde: therefore he will doe great matters for this end,

Another.

that hee may receive glory from it. Even as the Stage-player that sets up a great stage that he may be above the people; so it is with a vain-glorious wretch; prayer is a good stage, and fasting, and hearing, and preaching are very fine stages for him, upon which he acts his part, that others may see him, that glory may come to him, and not that the glory and grace of Christ may bee extolled: hee would lift up himselfe to heaven, and cast downe Christ to hell. Such an one was *Saul*: when *Samuel* gave him the left hand, and would not go with him into the Citie, *1 Sam. 15. 30.* He said, *I have sinned, yet honour me I pray thee before the people, and turne again with me, that I may worship the Lord thy God: Walke with me, and then the people will say, Oh what good friends they bee!* surely hee is a good man, the Prophet goes with him. It is a great honour to those that are wise, because they are willing to

joyne

joyne side with those that are holy and gracious; so *Saul* will honour *Samuel*, that *Samuel* may honour him, and that he may stand upon his shoulders, as it were, that the people may say, See how inward they are, and what a good man hee is, the Prophet goes on with him: but the turne and the issue of the hypocrite is this, it is meerly for himselfe; which will appeare thus: If once the winde begin to turne, and the gale of honour grow somewhat cold, and other men are a little lifted up, so that he may not bee in the fore-front; or if his profession will not carry him out with honour, but his credit is laid in the dust,^a and hee sees hee cannot get honour, his heart dies in him, and he saith, It is as good to leave off all: and if he cannot get glory from the Gospel, either hee will grow desperately wicked and oppose the Gospell, and joyne side with the wicked, and helpe them; or else he will fladge and die in a base carnall course, and come to nothing; and thats the best of him. This hath been the bane of many men, who, when they have missed of the glory that they lookt for from the Gospel, they have become persecuters: These men deal with Christ as the Inne-keeper doth with his guests; If a man will pay the Ordinarie, he is welcome, but if once his money faile, hee turnes him out of doores: so if Christ will pay his Ordinary, and if hee may have credit and honour, so as men may say he hath good parts, and that he fasts more than the world knowes, I say, if the Gospel will give him this Ordinary, it is welcome, and he is carried

Simile.

carried on cheerfully: but if Christ and the Gospel will not give him that which hee would have, hee turnes his backe upon it. The Lord Jesus convince your hearts of it. I take this to be the state of a great many: but a gracious heart is of another straine or temper. Happely God hath given a man parts, and gifts, and credit, and yet if the Lord withdraw himselfe, a good soule saith as *John* did, *Joh. 3. 40. Hee must encrease, I must decrease*; so a good heart saith, If another man deserve and have more than I, yet let this proud heart lick the dust, and never lift up it selfe; if the Lord Jesus may encrease, and have his honour and glory, let me be trodden in the dust: this is a heart worth gold. When a man entertaines the King, he is content, though the King put him out of his owne house, to bee his servant for the while; and if his Majesty may be contented, he cares not: so it is with a gracious humble heart, if the Lord will blast a mans parts and comforts, and take all from him, and give him Christ naked, and onely that honour that is in him, hee is contented: This heart is right, and hee will say, It is Gods will to take away these parts, honours, credit, &c. and if the Lord Jesus say, I will not assist nor comfort thy soule, he lyes downe and saith not a word, but this, Let the Lord be honoured though I be as the dung in the streets; whatsoever become of me, though I be damned, so the Lords glory may be advanced, I am content. Suppose this should be (which indeed cannot be) that a man were left destitute of al comfort, friends, and meanes, and all that he hath lo-

ved

ved heretofore, and in stead of honour were to have shame; and imprisonment for liberty; and want and dishonour in stead of friends: the soule saith, It is Gods will to doe so, and to take away honour and parts, who must order the businesse but he onely: Doth it please the Lord Jesus to doe so? blessed bee his name for it, I shall now be contented, let me lye at his feet; though I goe downe to hell let me wait on him, and let him doe what he will.

Now all you that are of any of these sorts, to you is the Word of the Lord spoken this day, and I beseech you in the name of Christ, take it in love, and as spoken out of indignation to your finnes: to you, I say, the Minister and the Word saith, The Lord bee mercifull to you, you are haters of the Lord Jesus, there is none of the love of God in the hearts of any of this generation to this day. Now do not goe away and say, Let the Minister say what he will, for hee must say something to hold out the houre: What? wilt thou shew thy selfe to bee a most notorious wrangling hypocrite? Conscience, speake, is not thy heart met withall, as in all the former particulars? Conscience saith so, and the Lord saith so; Oh be perswaded therefore, and yeeld the bucklers, and say, Now I see it is not in truth, all that I have done is wrong and false; Oh that I could once at last fall upon the right way! The Lord perswade your hearts to conceive of it, and to say, I am still a hater of Christ, I am yet an enemy; Do I yet live to be saved by Christ, and

and do I hate him? think of thy sin, and consider thy sorrow.

I. Think thus much with thy selfe, This sinne of all other is most unconceivable, and not to bee named, much lesse to bee practised and retained. Oh that ever any wretch that hath received so much from Christ, should still hate him! Good Lord, that ever there should bee such a wretch upon the earth! and yet Lord I am the man, I am hee that have approved of the practises of the wicked: thou art an open enemy to the Lord Jesus, and therefore thinke what thou hast done all this while. *Rom. 1. 19, 20, That which may be known of God, is manifest in the creatures.* But in the meane time thinke but what thy sinne is, that thou hast not onely the creatures to preach to thee, but the Lord Jesus who came downe from heaven: It is a wonder that ever he came for such wretches as we are; hee hath torne his bowels in peeces for thee, and entreated thee to bathe thy soule in his death, and bee saved for ever; yea, hee hath wept over thee, and said, *Oh that thou hadst knowne, even thou at least in this thy day, the things which belong unto thy peace, yet thou regardest not.* Oh thou poore ignorant profane carnall wretch! nay the blood of Christ, and his teares, and the offer of his mercies, and his spirit, speake to thee, and intreat thee to beleeeve in him and live for ever, and yet thou continuest an infidell. You know the spirit of love hath met you in your Churches, and in your houses, and walked with you in your journeyes, and said,

Now

Luke 19. 42.

Now open, the Lord Jesus calls & tenders mercy, and you have snubbed it. Good Lord, is it possible that the blood of Jesus Christ should speake to us, and that a company of wretched creatures should trample upon that blood, and grieve that spirit, rather then forsake their lusts and corruptions! You children tell your fathers of this, and you wives your husbands, and say, Is it possible that we have done this, and yet live still? it is a wonder. Therefore reason thus with your selves, and say, If a heathen shall be condemned that had but trees preaching to him, and his conscience open; then what shall become of me, that have had Christ and his blood to preach to me? what will become of me? what sin is mine? it is a scarlet sin, it hath in it all abominations.

2. Secondly, thinke of thy sorrow, how will the Lord Jesus be revenged on thee? Doest thou say, Oh he is mercifull, and will forgive all. What will the Lord suffer his sonne to be trampled upon: will God the Father suffer this? thinke what will be the end of it, Oh thy judgement is intolerable and unrecoverable, continuing as thou art. Consider the heaviness of thy plagues: 1. Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be had in execration, or bee accursed, or bee made an anathema; that is, All the curses of heaven and earth, and all the curses of the world, to the highest frame of cursing; as if he should say, All you Churches on earth, and all you Angels in heaven, curse ye that man, and all ye Devils in hell torment that man,*
 nay,

nay, let him be accursed for ever; and then, blessed
 Redeemer, take this man into thy owne hands, and
 let him be accursed for ever: As in Jude 14. And
Enoch also the seventh from Adam, prophesied of
these, saying, Behold the Lord cometh with tenne
thousands of his Saints, to execute judgement upon all,
and to convince all that are ungodly among them, of
all their ungodly deeds which they have ungodly com-
mitted, and of all their hard speeches, which ungodly
sinners have spoken against him. You thinke it is
 nothing to speake against the Lord Jesus; thou-
 sands of Angels shall minister to him, and ten thou-
 sands shall goe before him, and say, The Lord is
 comming to execute judgement upon all that work
 wickednesse, and upon those that have spoken a-
 gainst him. So that when the Church of Christ,
 and the Angels in heaven, and the Devils in hell
 have conspired to torment a man, then also the
 Lord Jesus will come to torment him. Oh that my
 heart could bleed, and if it were possible, breake in
 sunder for the misery in which you are: in that day
 the Lord Jesus will say to such, as hee doth *Luke*
19. 27. Those mine enemies which would not that I
should reign over them, bring hither and slay them
before me. He will say, Bring hither that enemy of
 mine, he hath opposed mee, and grieved my spirit,
 and sleighted my mercy; bring my enemies hither,
 not the Heathens or Pagans, I regard not them so
 much, but him that hath bene a hater of me and of
 my Gospel; and then that thou see the intolerable-
 nesse and unavoydablenesse of thy punishment.

VEN

Oh

Oh poore soule, what wilt thou say, or doe when thou art put to such a plunge; (as Josephs bowels did earne within him when hee talked with his brethren, that he could forbear no longer; I wish that I had a heart to mourne in secret for thee) I say, what will become of thee, poore wretch? Happely thou wilt say, there is mercy: It's true, but thou hast hated that mercy, which should save thee: or, wilt thou thinke that the blood and merits of the Lord Jesus will save thee, thou hast trodden upon them. Wilt thou say, The good spirit of the Lord will prevaile with this wretched heart of mine? with what heart canst thou crave aide from the spirit: when thy owne conscience can say, I have hated that good spirit of the Lord, and that mercy which should save mee? And when all is done and thou art come to the period, goe your way home to your husbands and wives, and mourn for them, for there is neither mercy nor Christ for them, for they also have hated him. And when this is done, imagine thou didst see the heavens opened, and the fire melting round about thee, and the Lord Christ coming in flaming fire, rendering vengeance to all that obey not the Gospel, lay thy hand upon thy breast & say, that's I Lord, that's my husband, or my childe, he is come against us, to render vengeance to them that have lived with mee, and have opposed the Gospel, and the riches of grace and of mercy in Jesus Christ. Think of these in Gods name and labour to prevent them here, that thou mayest bee freed from the punishment of them hereafter.

Use 4.

Love the Lord
Jesus in sincer-
itie.

Pfal. 18. 1.

Use 4. The last use is for Exhortation ; Oh that God would please to worke our soules to this duty, which the Saints take up, and all of us ought to labour after ! You heare how the Lord works in the hearts of his, and how they which are truly called of God, have this love kindled in their hearts ; Oh therefore what remains, but onely this, bee exhorted, since you see the way, to walke in it ; and since we see what the Saints of God have and doe, let us labour to expresse this frame of heart, that so the Lord Jesus may make us partakers of their happnesse : I say, let us labour after it, and when we have it, expresse our loves to the Lord Jesus Christ as wee ought : It was that which tooke up the heart of David, when hee saith, *I will love thee secretly. O Lord my strength.* As it is with a woman with child, though the infant in the wombe have life, yet the mothers love is not so great towards it till it bee borne ; but then she clasps her armes about it with much tendernesse ; so hee saith, *I will embrace the Lord with much love, I will love him, as if hee had said, All the world shall not hinder mee but I will love him ; though I love not my selfe and hee perswades all the Saints of God to do the like, Psa. 31. 3 saying, Love the Lord all ye his Saints ; who will you love if you love not him ? Oh you poore ones, love you the Lord, for you have need of him ; and all you rich ones love you the Lord, for you have cause to doe it ; and you little ones too (if there be any such in the congregation) he knockes at every mans doore, and perswades every mans heart,*

Amos 5. 6

Amos 5. 6

and he deales faithfully with his Saints : therefore if you have but this grace, it is an undoubted argument, that you are the Saints of God : nay, though out of thy blindness thou couldst never know the way to Christ, and out of thy weakness thou couldst never close with Christ, yet if thou wilt but love him, thou shalt know him, and be with him for ever: 1 Joh. 4. 12. 16. *No man hath seen God at any time : God is love, and he that dwelleth in love, dwelleth in God, and God in him.* If thy heart be perswaded to continue in God, and to be with God for ever, then love him, and he will dwell in thee, for he is love it selfe; for so saith the Apostle, Love is of God.

Ob. Oh but some will say, it is true, we know it is fitting, and we ought to doe it, but it is a difficult thing, and we are unable to doe it, though we know it is requisite to be done. To love the Lord Jesus we find is a difficult worke, and hard, although the world thinke it not so.

Ans. I would to God you did finde it difficult : and marke what I say, that man never loved Christ aright, who found it not difficult. He that saith, Oh such an one as will not love the Lord Jesus, it is pittie he should live : it is to be feared he did never love Jesus Christ aright : Poore filly deluded creature, it will cost thee hot water before that day ; yet when thou hast it, it will quit all thy cost and labour.

Oh but some will say, what are the meanes to prevaile with us : and how may wee draw our

Means to love Christ.

T

sturdy

furdy rebellious waiward hearts to this love of
Jesus Christ & I referre the means to these three
heads.

1. First, there are some hinderances to be re-
moved.

2. Secondly, labour to see the beauty and ex-
cellencie of Jesus Christ in the promise.

3. Thirdly, when the promise is come neere,
and the heart made empty, then learne the skill to
make the soule and the promise meet.

Means, I.

First, that you may love the Lord Christ, there
are some hinderances which lye upon the heart,
which are marvellous causes of disunion between
Jesus Christ and the soule, and these must be taken
away. Now the hinderances of this sort are these
three.

*Hinde-
rance, I.*

The first is this, To take off the soule from the
love of these base things here below. I beseech you
observe it, be marvellous wise that you lavish not
out your soules upon these lying vanities: for as it
is with a stream, if the ranke be cut, and all the
stream run that way, then the proper chabell must
needs lie dry, because all the stream runs another
way: so if it with the stream of a mans affections,
if the stream of love & joy be let out upon profits,
or pleasures, or honours, you cannot have & spend,
you cannot have your affections still, when you
have spent them upon other things; therefore bee
sure to knocke them off from the world, that you
may give them wholly to the Lord. 1 Joh. 2. 15.

Simile.

Little children love not the world. What if we do,
may

may some say: If any man love the world, he love of the Father is not in him. You must not think to have heaven and hell too, to have Christ and the world too: It is impossible in reason, that a wife should have a true affection of love to her husband, and an adulterous affection to her filthy mates too; the mate must be abandoned before the husband can be loved as he ought to be. *1. John. 4. 4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?* This is meant of spiritual adulterers and adulteresses, those that withdraw their hearts from the Lord, and have their back doors for the world; O ye adulterers (saith he) know ye not that he that loves the world cannot love God? These two cannot stand together; either make these two at odds, or else there can be no love to Jesus Christ. As it is with the body of a man, when the heart is hot, the heat of the sunne drawes all the heat outwards, and leaves the stomach cold, insomuch that many times he sweates away; so when the profits & pleasures of the world come marvellous strongly in a good booty or bargain, and shine hotly upon your souls, and drawes out your hearts to that, then they are cold to grace, and Christ, and the promise, as if you were dead men; nay, many a man hath died and perished everlastingly by this way and meanes. When a Gentleman hath stockt his min with money, and sent him to the market for such things as hee hath need of, hee will not lay out his money upon bables and rattles, because the more he layes out, the

Another.

shall

Simile.

lessee hath for his market; but he will keep his money together: so when the Lord hath stocked your souls with strength of grace, so that now you have very violent affections of love and joy, if you lay out these affections upon profits and honours, when you come to provide for Christ, all is already spent. One man layes out his love upon his lusts, and another upon his chambering, and when they come to Christ and grace, then their hearts are dead, and loose, & adulterous, and have spent all. Therefore in a word, when the world, and profits, and honors come & say, Let us have so much love, and keepe so much for Christ; tell the world thus, and say, Nay, we must keepe our choyce affections for the best things, we must love Christ, and therefore let the world stay, and let us better be served first. This is the first hinderance.

*Hinder-
rance 2.*

Secondly, take heed, and cast off those vaine and groundlesse surmises and suspicions; which either Satan casts in, or thy own heart breeds against the Lord Jesus and his goodnesse. There is a cavilling jealousie which is in every mans heart by nature, whereby we are subject to thinke hardly, or at least to surmise sinfully against the Lord and his dealings with us; look how thou doest suspect God to be unto thee, so art thou unto him: As it is with two friends, if they once begin to be jealous of one anothers love, and if I once surmise in my heart that he hath some ill will towards me, this is the next way to breed in my heart an ill-will towards him: therefore be sure to quit thy heart of these.

Simile.

A

A loving conceit makes the thing lovely that we meddle withall, but a groundlesse suspicion turnes all another way, and also makes us thinke ill of the Lord; it takes all with the wrong hand; for, if a man have the blessings of this world, then the soule saith, It is true indeed, God hath given me these, but it is as a hook, the Lord makes my table my snare, and onely fits me for the slaughter. For when the Lord lets in the horror of his wrath into the soule, all those blessings come to nothing, and are forgotten, because the heart hath God in a jealousy, and thinkes that God onely fets him to the slaughter, and to ruinate him for ever, whereas the Lord could as well destroy him presently as beare ill-will towards him. Againe on the other side, if the Lord gives but a small pittance and allowance, then the soule saith, The Lord loves not me, how straight-handed is he towards me! if he did love me, it would be otherwise. As the naughty stomacke turnes the best diet into ill humours, and as the greene glasse makes all seeme greene to him that hath it; so it is with the heart that is uncharitably conceited toward the Lord, for we, notwithstanding all his loving kindnesse, still think we have him upon the worst hand, and are provoked in our hearts against him. Therefore take heed of harbouring any ill thoughts, or groundlesse suspicious jealousies against the God of heaven; this is ordinary, yea, too ordinary with our base hearts, a vile heart is a breed-bate, between the Lord and us; for it accuseth God to the soule, and then the soule to God:

and therefore when haply wee labour to bring a poore sinner to looke towards God, and to consider of Gods goodnesse to him, No, no, (saith he) It is true, I confesse God is very gracious, and it is his goodnesse that I have the meanes of salvation, but I shall one day perish, and God onely serves his turne of me, the Lord never gave me that assurance of his love that such and such have, God will one day leave me in the lurch. And then the heart is transported with a secret dislike of the Lord Jesus. Wretches that we are! whereas a good and a charitable conceit of God would make a good construction of his dealings, as the wife of *Manoah* did, *Judg. 13. 22, 23.* when *Manoah* offered a sacrifice, and an Angel appeared (which Angel was the Lord Jesus Christ) he said, *Wee shall surely dye, for we have seene an Angel* (for this was their opinion in ancient times, that if a man did see an Angel he should dye:) the Angel received the sacrifice, and did wonderfully accept it, and yet hee saith, *Wee shall surely dye.* Here was a groundlesse suspicion: but marke how she reasons, *If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands:* as if she had said, Oh doe not you thinke so hardly and uncharitably of the Lord, as that he will kill us; why did he thus and thus? we may rather expect good from God, because hee hath done good to us before: So I say, and so I would have thee to say to thy soule, The Lord doth mee no harme, and therefore why should I think that he intends any

unto

unto me : I have received nothing but good from the Lord, and therefore why should I thinke so ill of God : Oh take heed of this.

3. The third hinderance is this, Judging the goodnesse and kindnesse of the Lord according to thy owne desires, what thou wouldst have ; not after thy owne unworthinesse, nor the kindnesse which others doe enjoy better than thy selfe; murmuring that thou art not worthy, whereas thou art not fitted that God should do any thing for thee. This mis-judging many times carries the heart with a speciall mistaking against the Lord : as it is with a poore creature that hath had the meanes, but not received the like comfort and mercy thereby that others have, see how the heart reasons saying, Others have such and such assistance, in the meane time God leaves me ; and such and such have evidence of his favour, but God regards not me : had I but such power against corruptions, and such evidence of Gods love and favour as God hath given to such and such Christians, farre younger than I ! I seeke, and pray, and intreat, and have not : and with that the heart is carried with a secret heart-burning against the Lord; this breeds a secret kinde of wrangling, and quarrelling, and withdrawing from the Lord. Therefore labour thou to still those distempers, and to rectifie thy selfe, and to judge as thou oughtest. Judge not thy selfe by what others have, and by what thou deservest, but say, Blessed be God I am not as I might have been, and blessed be God, I am not as I have deserved : for then I had

Hinderance 3.

either beene upon the chaine with felons, or upon the gallowes with theeves and robbers, or in the Ale-houſe at my abominations; for my nature is prone to it as well as others. I confeſſe I am not ſo holy as I ought to be, but bleſſed be that mercy in Jeſus Chriſt that I am as I am: I have not what others have, and yet it is a wonder that I have any thing at all at the hands of the Lord, ſo unthankfull and dead-hearted as I am: others are meeke, and patient, and heavenly, and painfull, and therefore it is a wonder that I have any thing at all. Go thy way, and bee contented with the Lords goodneſſe, and quarrell no more, and miſ-judge the Lords kindneſſe no more. Thus you ſee the hindrances removed; now there is a way made, that the ſoule may come to ſome termes of love with God.

Meanes 2.

2. When the ſoule hath beene thus ordered, we muſt labour to bee thoroughly acquainted with the beauty and ſweetneſſe of Chriſt in the promiſe, that this may provoke our ſoules to love the Lord, and to rejoyce in him. When theſe hindrances are removed, there is way made for the promiſe to come and meet with the ſoule, theſe breed-bates are ſent out of towne, and now there may be ſome poſſibility of love, and this is the next way to worke and draw our hearts to Chriſt, and to kindle in us theſe affections of love and joy.

The ſoule that is looſened from all the cauſes of jarres and diſſentions betweene Chriſt and him; that ſoule is ready to match with the promiſe, and

and to bestow it selfe in love upon Christ. In a marriage a man must know the party first; and the portion, and understand both, or else he can love neither; so thou must see the beauty and excellency of the promise before thou canst love the Lord Jesus. As it is in the baser affections, the covetous man seeth a good bargain before hee loves it: so that it is the eye that makes the bargain, as one well observes; so thou must looke wisely upon the promises, and be able to know them, and this will make thee love them: as in *Psal. 91. 14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath knowne my Name.* How came he to love the name of the Lord: because he knew him; as it is *Cant. 1. 2. when the name of our Saviour was as an ointment poured forth, then did the virgins love him:* this name is the graces of our Saviour revealed and communicated to us: and *Cant. 4. 9. see what our Saviour saith, My sister, my spouse, thou hast ravished my heart with one of thine eyes, with one chaine of thy necke:* this is by way of comparifon from the lesse to the greater: the Spouse of Christ is the Church of Christ; and by eye and neck is meant nothing else but the beauty of his grace in the heart. truly humbled; now the Lord Jesus Christ lookes upon these graces, and loves them, and is ravished with the sight of them. Now if the worke of grace in the heart of a poore sinner ravished the heart of Christ, who is the God of all grace, then much more if our hearts could but see one finger of the excellency that is in Christ, they

they would be ravished with earnest love; and kindled with violence towards him. There are three things that ought mainly to be respected in the promise, that we may eye and apprehend, and that our hearts may be kindled with love to the Lord; and these three worke love any where.

First, the worth of the party in himselfe.

Secondly, the desert of the party.

Thirdly, the readinesse of the party in himselfe to seeke our good.

So it is with the Lord Jesus, first, he is worthy of our love, in himselfe considered.

Secondly, he hath deserved it.

Thirdly, he seekes our love. Thou that dwellest in a poore cottage, wilt hardly beleve this; but I say, he seekes thy love.

First, Christ is worthy in himselfe. I wonder that the Lord Jesus Christ will suffer himselfe to be beloved by such wretches as wee are: if wee had a thousand hearts to bestow upon him, we were never able to love him sufficiently: for as *Nehemiah* said, *The name of the Lord is above all praise*: and as the name of God is above all praise that wee can give him; so the name of the Lord is above all the love that we can bestow upon him. Will you let out your love and affections? (as wee use to say in the market) it is a good penny worth; it is worth more money than you shall pay for it: so if you will lay out all the affections that you have, you may lay them out here, and that with good advantage too. What would you have? you may have enough for your

Three things
in Christ to
make us love
him.

Nchem. 9. 5.

your money: Wouldst thou have beauty? then thy Saviour is beautifull: *Psal. 45. 2. Thou art fairer than the children of men; yea, he is full of grace: my the Spouse, Cant. 5. 10. saith, My beloved is the chiefe of ten thousand: and in the 16. verse, Hee is altogether lovely,* hee is a very beautifull husband. There is no beauty in the world, but it hath its blemish, nor no day so faire but it hath its clouds; but the Lord Jesus Christ is altogether love: if beauty will please thee, he is altogether excellent. Would you have strength? *Psal. 45. 3. hee is all strength:* A wife would not have a cowardly husband, therefore the Text saith, *Gird thy sword upon thy thigh, O most mighty, ride on prosperously;* so that Kings are slaine, and people shall fall before him, and his right hand shall teach thee terrible things, therefore, if beauty will please thee, he is the fairest of all: if strength will please thee, hee is the strongest of all: if riches will please thee, hee is more rich (if it bee possible) than he is strong; for *Heb. 1. 2. he is the heire of all things;* he is not for a Crowne, nor a Kingdome, or lands, or revenues, but the heavens are his, and the earth, and the sea farre and wide, and all the depths thereof are his, yea, and thine also, if thou wilt have him: Hee is rich likewise, in regard of his grace, as the Apostle saith, *Col. 2. 3. In him are hid all the treasures of wisdom and knowledge.* What wouldst thou have? eternall life and happinesse? then he that hath Christ, hath all these: for Christ is the Author of life and happinesse to all that have him; and hee hath

hath not only these in himselfe, but hee will in-
 feoffe thee in them; if thou wilt but match with
 him. If the world, and beauty, and strength, and
 life, and salvation will prevaile, it is all thing; let
 the Lord Jesus Christ once have your love, and
 it is done. See what the Prophet *David* saith,
Psal. 63. 3. Thy loving kindnesse is better than life,
therefore my lips shall praise thee. You know what
 we use to doe in the world: if a man match with
 a maid where there is much wealth, wee say he is
 made for ever; so say I: Truly the world cannot,
 nor will not doe so for you; it promiseth faire, and
 performes nothing. If thou set thy heart upon
 riches and honours, they will faile thee. Where
 is all the beauty of the world? Some sicknesse or
 other makes many a men ready to run out of his
 wits for griefe: A man is here in health to day,
 and in hell to morrow; but if thou wilt love the
 Lord Jesus Christ, he will never faile thee: he one-
 ly is worthy of the choyce of thy affections, there-
 fore set them not upon that which cannot comfort
 thee: if thou wilt have Christ, set them upon him,
 and all that he hath is thine.

Secondly, Christ, as he is worthy of our love,
 so he deserves it; if his worth cannot win our love,
 yet let his desert have it. It is a great matter to win
 the affections of a man. If a man be never so wor-
 thy of himselfe, for his parts, and gifts, yet if hee
 have wronged me, and dealt basely with me, and
 exprest the part of an enemy, saith a woman, I will
 not have him, no not though he had all the world:

But

But it is not so with the Lord Jesus Christ: for as hee is worthy of all love in himselfe, so hee hath dealt mercifully and graciously with you, and therefore he deserves your love; deale equally with him, and give him what he deserves. We have had hard dealings from the world, and base usage from these base things, never a man here but hath found it so; for it hath promised much, and done nothing, and all the pleasures it afforded us, have left nothing but vanity and emptinesse behinde them. Let the adulterer come forth, and shew what pleasure he hath ever had by his filthy dalliances and base courses: he hath had but an ill match, a galled conscience for the present, and the expectation of plagues and punishments for ever. The world also hath vexed the covetous man, and pleasure hath disquieted the ambitious man; but the Lord Jesus Christ hath ever dealt graciously and mercifully with his servants. In your sicknesse who helped you? in your want who supplied you? in anguish of heart who revived you? was it not the Lord Jesus Christ? and therefore doe not onely what religion requires, but what reason requires. If you love them that love you, doe not the Publicanes even the same? they doe good to such as doe good to them. The Lord Jesus Christ hath loved you, therefore love you him, and enlarge your hearts to him for ever.

Ob. Oh but (saith the soule) I confesse the Lord hath been mercifull, and it is his mercie that I live, and he hath enlarged himselfe towards me, but yet

I

Three things
done by Christ
for a sinner,
though as yet
he want assu-
rance.

I grow gracelesse. What love is this if the Lord Jesus Christ give me the fr, and deny me that which is better than the fr; what love is this? I now speake to all that want assurance; To all such I answer in three things.

Ans. I will tell thee what he hath done for thee, taking thy selfe in the worst condition.

First, consider that thou livest in the bosome of the Church, and that Jesus Christ hath brought life and immortality to light by the Gospel; many thousands of poore Infidels and Heathen would bee glad to gather the crummes that fall from thy Table. The Heathens never knew the way to a Saviour, they never had the meanes to comfort them; and is not this mercy then, that God hath brought the word of life and salvation to thee, and set thee under the meanes? for he hath not dealt so with other Nations, neither have the Heathen knowledge of his wayes: he hath not dealt so with many better than thy selfe, I meane better, in regard of many actuall transgressions of thine. Oh therefore love him for this favour.

Secondly, consider farther what the Lord Christ hath done for thee; he hath not onely brought the meanes of grace to thee, and planted thee in a land of *Goshen*, where thou didst enjoy them, but after thou hadst resisted and opposed them, and cast his kindnesse behind thy backe, and sleighted his Spirit, sinfull wretch that thou art, he hath often come and increased thee to receive mercy; and though againe and againe thou hast opposed it, yet he hath beene patient

patient and good to thee: love him for it. Again, the Lord Christ takes no advantage against thee, as thou surnifest: He might have done it, and that justly too; thou that resistest the meanes of grace, it is just that thou shouldst never have them. If God had sent thee one way, and the Gospel another, it had beene just; but hee hath not done so: therefore love him, he deserves it at thy hands.

Thirdly, he hath not onely brought thee under the meanes of grace, and beene patient to thee, though thou hast resisted the meanes; but he hath let in some inkling of his love, and come neerer to thee than all this. Why should Jesus Christ offer mercy to thy wife and child? it is extraordinary kindness: thou canst not but know that there are many in the same family, that have the same means, and yet remaine in a miserable condition: and why are thy eyes opened, and thy conscience awaked in any measure? every morning you rise, and every night you goe to bed, blesse and magnifie the Lord Christ that hath dealt thus mercifully with you; for he is worthy of it, as Jude said, *Why wilt thou reveale thy selfe to me, and not to the world? why wilt thou shew mercy to a poore cottager, and enlighten a blind minde, and a sottish spirit in this manner?* Oh this is love, Oh love him againe for it, he deserves it.

Joh. 14. 22.

Thirdly, Christ seeks thy love; here is the admiration of mercy, that our Saviour that hath been rejected by a company of sinfull creatures, should seeke their love: for shame refuse him not, but let him

him have love before he goe. Had the Lord received us when we had come unto him, and humbled our hearts before him with deepe importunity; and had he heard us when we had cryed unto him, nay, when we had spent all our daies, and all our strength in begging and craving one good looke from heaven, and at the day of our departure taken compassion upon us, it had beene an infinite mercy; but when the Lord Jesus Christ shall seek to us by his messengers (as all the Ministers are his messengers) to accept of his love, this is beyond all expression: I say, if he had onely sent a love-letter from heaven, and said that he was willing to match with us, and had left us to finde out the way and the means, it had beene beyond all wonder; but that the Lord Jesus Christ should come and wait upon us, and seek our love, it is the wonder of mercies. When a company of base lusts and sinfull desires have found acceptance with us, and the doore hath been open upon all occasions to talke with them, though the Lord Jesus Christ hath often come and said, Oh muse upon my name, and not upon the world and these lusts; and we would not heare him: when, I say, you and your adulteresses have beene upon the bed of dalliance, and Christ hath beene at the doore, and could get no audience, nor acceptance: yet after all this, he hath not onely call'd, but seriously besought us to be reconciled to him, that is, to love him, and to be beloved of him, and blessed by him for ever; these are the tearmes of his love. What shall I answer the Lord? will the Lord seek

our

our love ? then returne him this answer, and say, Shall he seeke love and not have it ? shall he crave it, and I not give it ? Oh God forbid. Can the Lord Jesus Christ be in love with me ? In truth Lord I am out of love with my selfe, by reason of my base heart, and filthy thoughts; I have abused thy Majesty from time to time, By following my base lusts, adulteries and abominations; I have not only loved the world, but filled my selfe therewith: and thus my adulterous heart hath gone away from thee to them. But will the Lord Jesus love such a wretch as I am ? Yes, he will; for the Lord saith, *Hosea 14. 5. I will heale their backe-sliding, I will love them freely.* He looks for no portion, no he will take thee with all thy wants. Is not the Lord worthy of thy love ? he desires no more, and sure hee deserves no lesse. *Deut. 10. 12.* when the Lord had recorded all his kindnesse towards the children of *Israel*, mark how he inferrest this, saying, *And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walk in all his wayes, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soule?* So I say to thee, after all the sinfull abominations of thy heart, and all thy sinfull practices committed, what is it that the Lord doth require of thee when all thy sinnes are pardoned? onely that thou love the Lord thy God with all thy heart. Let me therefore tell you what to doe; get you home, and every one in secret labour to deale honestly and truely with your owne hearts,

hearts, and make up a match in this manner, and say, Is it possible that the Lord should looke so low? that the great Prince should send for the poore peasant? that Majesty should stoop to meannesse? and heaven to earth? and God to man? Hath the Lord offered mercy to me, and doth he require nothing of me but to love him again? call upon your owne hearts, I charge you, and say thus; Lord, if all the sight of mine eyes were love, and all the speeches of my tongue were love, it were all too little to love thee: Oh let me love thee dearly, O Lord my strength. Say you had a faire offer, and that a poore Minister of God did wish you well; hee not coy and squeamish, the Lord may have better than you every day; lye downe therefore and admire at the mercy of the Lord, that should take a company of poore dead dogges; I say, be sure that you hee not coy and squeamish: say as the Prophet did, *Lift up your heads yee gates, and bee yee lift up yee everlasting doores, and the King of glory shall come in, Psal. 24.* Now the hindrances are removed, and the promises are brought home, wee will come to see if the match bee liked of.

Meanes 3.

Lastly, it is our skill and cunning to draw these two together. Yee see what wee have said, the hindrances are removed, and the promises are brought home, now if wee can but affect a Saviour hee is our owne; hee that will not now be beloved of the Lord JESUS CHRIST, let him bee ever accursed. There are two particulars

ticulars considerable, to fasten these two together.

First, labour to give attendance daily to the promise of grace and Christ, drive all other suiters away from the soule, let nothing come betweene the promise and it, and forbid all other banes; that is, let the promise conferre daily with thy heart, and bee expressing and telling of that good that is in Christ daily to thy heart. You know if all things bee done and agreed upon betweene the parents of two parties to be married, and there wants nothing but the fixing of their affections one upon another, the onely way to draw their affections to one another, is to keepe company together, and daily to meete and see one another: so let thy soule daily keepe company with the promise, and let not thy heart onely see the promise once in a weeke, but daily; shut out all others besides, and keepe company onely with that, and see what beauty, and strength, and grace there is in the same; and say, Oh wretch that I am, if I had had either wit or grace, I might have been made happy long agoe. Thus keepe company with the promise, that thy soule and it may dwell together.

Secondly, labour by undeniable reason, as to discover, so to conclude the unconceivable good that will come to thy soule by this: many men will promise that such and such things shall be done, if the match may but go forward, and doe not onely talke of it, but make it good too: so

Two meanes
to bring our
hearts and the
promises to-
gether.

I.

Simile.

2.

doe thou by undeniable arguments make good to thy owne soule, the unconceivable good that will come to thy soule; nay, God hath pawned his truth to thee for it. As it was with *Sechem Hamors* son, *Gen. 34. 24.* when he would perswade the Citizens to joine side with him, he doth two things; First, he did commune with them in the gates, and then hee shewes what undoubted good they should bee sure to get by it: *Shall not their cattell, and their substance, and every beast that they have bee ours?* and hereby will they consent, if every one bee circumcised as they are. He communed of the busines, and of the good that comes by it: so likewise let us commune with the good of the promises. Secondly, conclude that the good thou expectest, shall come thereby, and that all happinesse shall come unto thy soule. If thou match with Jesus Christ, shall not all his mercy, all his excellency, all his merits and love, yea, & all his comforts and grace be thine? Yes, every grace of Jesus Christ, and all the comforts, not only of this but of a better life. Wee stand demurring upon the matters of agreement; if we might have a good ingagement what would wee doe? lay all these aside, and know, that if thou wilt have Christ thou must part with all, and then thou shalt finde in him what ever thy heart desires: *1 Corinthians 3. 23. All is yours, and yee are Christs, and Christ is Gods*: so I say to every of you, if Christ bee thine, then all is thine; nay, all the Divells malice shall promote that which shall make for thy good.

Therefore

Therefore, is this so, that the Lord Jesus Christ is worthy of your love, and hath deserved it : is he worthy of more love then all that you have, and doth he seeke it ? (for he hath sent me this day to entreat love at the hands and hearts of all you poore sinners) you then that are in higher rankes and places, the Lord Christ is worthy of your affections, and he doth offer love to all you that are weary and have need, to every poor soule : now what answer shall I return to him in the evening ? shall I say, Lord I have tendered thy mercy, and it was refused, and they sleighted thy mercy and thy promise, and they would none of Christ; they have taken up their hearts with the world, therefore they cannot give up their hearts to thee ? Brethren, it would grieve my heart to returne this answer : Christ Jesus becomes a suiter to you, and doth beseech you through me to be reconciled to him, and to bee blessed by him for ever : Will you love the Lord Christ ? let him have but love from you, that is all he cares for. I beseech you for the Lord Jesus Christs sake, if you will not love him nor his grace and mercy, yet love your owne selves ; deny not this gracious offer, lest hereafter you seeke for love, and mercy, and compassion, and be refused and condemned for ever. Therefore give up all, and bid adieu to all other Lovers. And because it is not in your power to love Christ, goe to the Father of love, and to the Spirit of love, and entreat him but to strike one sparke of love from the promise, and say, good Lord, is it true,

I have a base vile heart, and I have contemned thee my only comfort: but thou that requirest love, thou that art the God of love, kindle but one sparke of love in the heart of thy servant, that I may love thee more than my selfe, and all things here below.

Hitherto of the love of Christ. Next we will speake of joy in God.

Spiritual



Spirituell Joy.

HABAKKUK 3. 17, 18.

Although the Fig-tree shall not blossome, neither shall fruit be in the vines : the labour of the Olive shall faile, and the fields shall yeeld no meat, the stocke shall be cut off from the fold, and there shall be no heard in the stalls : Yet I will rejoyce in the Lord, I will joy in the God of my salvation.

THIS Text may fitly be called, *The poore mans comfort in a deare yeare.* It was the Prophets stay in the great desolation which he fore-saw to be coming by the Chaldeans. In the first Chapter hee complaines of Israels sinne, and the Chaldeans crueltie. In the second, he sees a vision of comfort for the Church, and the destruction of the enemies. In the third, he prayes for accomplishment, and strengthens his faith in prayer, by recounting the

Order.

the old dealings of God with his people. Now toward the conclusion, hee professeth his owne hope and confidence in God; which, by his example he would worke all godly men unto. True, hee was greatly afraid at the vengeance of God; but by fearing before hand, he procured a sweet securitie for time to come, *verse 16. That I might rest in the day of trouble.* And in the text he speaks more fully, *Although the Figge-tree shall not blossom, &c.*

Parts.

In the words is, 1. A supposition of great evil which probably might come upon the Jewes, *vers. 17.* 2. A proposition of his own unmovable comfort amidst it all, *vers. 18.*

Exposition

Of the supposition. In many particulars the Prophet sets forth an extreme vastation and desolation of their countrey; all commodities should faile, which concerned both delight and necessitie: that is, Corne, Wine, Oyle, & other fruits, both small and great Cattell, those in the fold, those in the stall, Sheepe and Oxen; all should come short of the wonted plentie. I name foure wayes whereby such misery invades a nation, and the particular inhabitants.

First, by Warre, and the Sword, which layes all waste where it comes, as in *Germany*; the vines cut, the fruit trees rooted up, the corne burnt, or not sowed, flockes and herds driven away, Temples and houses laid in their rubbish, and people slaughtered. Neither Easterne nor Western Babylonians can afford better termes of agreement with

with the Israel of God: *The tender mercies of the wicked are cruell.*

Prov. 12. 10.

Secondly, by drought, or other calamities of ill weather, when the yeare of *restraints* commeth, *Jer. 14. 1.* and then hee describes a grievous famine; the former and latter raine is with-holden, *the sweet influence of the Pleiades* is restrained, the heaven made as brasse, the earth as iron, unkindly windes, devouring wormes, blast, mildew, and other evils which we have indured.

Job. 38. 31.

Thirdly, by losses and casualties which the wisdom of man cannot foresee, nor his power prevent. Thus the folds and stalls of *Job* were made empty, and the like hath befallen many a rich man, and may hereafter. To the world-ward none can rightly be accounted blessed, but hee that is fairly buried: Others have wine, and oyle, and olives, and other dainties in plentiful measure; but this or that man hath lost his part, and hath much adoe to sustaine his necessitie.

Fourthly, by meere poverty, and utter disability to make such provisions: Some never had these fine things, mentioned in the Text, nor have, nor are likely ever to have, unlesse at other mens tables: with some, every yeare is a deare yeare, through their whole life, though some pinch them more than other. A poore, empty, smoke-bound cottage, with course bread, and water out of the next ditch, must containe and content them till their dying day.

Yet to such as these the proposition of *Habakkuk* exten-

extendeth it selfe: If the persons and causes be alike, the joy also shall bee alike: *I will rejoyce in the Lord, I will joy in the God of my salvation.* If Christ be come into the house, and by him salvation, who shall forbid them to bee comfortable, as *Zachens* and the Jaylor?

I will rejoyce in the Lord: or, because of the Lord, *Bajehova*; and so in the next clause, *Baelohi*: God is left unto me, when all else is taken away: still I have a God to take comfort in. And

First, he is greater matter of comfort, than any of those things can be of sorrow and dejection: for those are finite evils, but God an infinire good.

Secondly, he is higher than they all; my comfort lies out of the reach of all enemies, and all adversities.

Psal. 46. 1.

Thirdly, he is nearer than any of them: *a very present refuge in the time of trouble.* Losses and crosses goe neere to the heart, and to the quick, but God is nearer.

Matth. 4. 4.

Fourthly, he is *Jehova*, in whom I rejoyce, hath his being of himselfe, and gives being to all the creatures, and preserves it so long as him pleaseth: Therefore by his benefit I shall subsist, when all the secondary meanes of maintenance are intercepted: *Man lives not by bread onely, but by every word that proceedeth out of the mouth of God.*

Fifthly, *he is the God of my salvation*: that is, he saves my body and naturall life, whether I have meanes, or no meanes: it is he that strikes the maine stroke in my preservation: by an Hebraisme oft called

called, *The God of salvation*: and this not only temporally, for the body, but spiritually and eternally, for the soule. And then the argument is easie; He that doth the greater, will doe the lesse too: God that saves us from hell & the Divell, will save us from starving, and the like miseries: *Jehova*, that became *the Lord Jesus* to us when we had no strength, will never sticke with us for trifles in comparison.

This sweet and blessed name meets him that reads the Text in the Originall: *Baelohi jishgani*, which Saint *Jerome* translates, in God my *Jesus*, or *Saviour*: just as the Virgin sang, *My spirit rejoices in God my Saviour*: and Saint *Austine* preferres the using of this, *nomen amicus & dulcius*, before the *Septuagints*, *Deo salutari meo*. Certaine it is, that by Christ only we have interest in God, and can rejoyce in him: *There is no salvation in any other: nor any other name given under heaven, by which wee can be saved*. And in him doe all true Christians triumph, *Phil. 3. 3.* not in the righteousness of the Law, nor in any legall and carnall priviledges. And wee have ample cause to rejoyce in him, even in the greatest failing of naturall comforts, and greatest desolations that can come upon us. *Although the fig-tree blossome not, &c.* Although there be another drought, & another, and ten years one after another, and a greater mortality of pestilence, and the sword too, with all the mischiefes that accompany it, *Yet I will rejoyce in the Lord, I will joy in the God of my salvation.*

Luke 1. 47.

De civit. Dei,
l. 18. c. 32.

Act. 4. 12.

Doctr.

In greatest
wants true
Christians
have cause
enough to
rejoyce in
God.

Doctr. However the world goes for comforts of nature, yet in Christ wee have full cause to rejoyce, and so should stirre up our selves to doe. See *Psal.* 42. 5, 7, 8, 9, 10, 11. and 73. 25, 26, 27, 28. Dying *Jacob* lifted up himselfe, by thinking on the *salvation* which God had wrought for him: *Gen.* 49. 18. *Job* stript of all, praised God, as when hee had all about him. *Moses*, seeing him that is invisible, feared not the wrath of the King. *Micaiah*, having seene God in a vision, was nothing daunted at the presence of two glorious Kings. The three children, beleeving in God, regarded neither *Nebuchadnezzars* anger, nor the furnace extraordinarily heated. So the Apostles, *Acts* 4. and 5. and the Martyrs in severall histories of the Church.

Reason 1.
Eccles. 1. 2.

One reason whereof may be taken from the vanity of the creature. *Vanity of vanities, vanity of vanities* (saith the Preacher) *all is vanity and vexation of spirit.* They are good comforts of nature where they may be had, and a good man will make them so many encouragements in the way of grace: But God never appointed them to be part of the Saints portion: No, *I am thy portion, thy buckler, and great reward*: and so the Christian makes account, *Lam.* 3. 24. *The Lord is my portion, saith my soule, therefore will I hope in him.* And he sets no such high price upon wine, oyle, or other comforts, as that without them he should not rejoyce in his God. So he either parts with them the more easily, or wants them the more joyfully.

Gen. 15. 1.

Reason 2.

The other is taken from the superabundant excellency

excellencie of the Creator:

Both in respect of his *Attributes*, on which whiles a Christian meditates, hee shall ever finde something to set against his particular maladie, with a large over-plus of comfort.

And in respect of his *Workes*, both of Creation and Providence; and this, both for preservation and gubernation, *Psal. 92. 4, 5. Thou, Lord, hast made me glad through thy worke: I will triumph in the workes of thy hands: O Lord, how great are thy workes! and thy thoughts are very deepe!* And these very evils, drought, dearch, warre, &c. are they not by Gods permission? and limited how long they shall continue? and ordered to a good end? *Rom. 8. 28.*

And in respect of his *Ordinances*: The Word is our song in the house of our pilgrimage, and the joyfull tidings of our salvation. The Sacrament is a marriage supper of the great King for his onely Sonne: *Eate, O friends, drink, yea drink abundantly, O beloved.* And the Tabernacles of God are *amiable*, the onely joy of *David*.

And in respect of his *unspeakable benefits in and by Christ*: that one word (*Salvation*) is an epitome of all blessings, it comprehends the causes, means, effects, and perpetuities of our blessednesse, and absolute overthrow of the enemies; and specially the immediate authour of salvation, which is Christ. It would aske an houres discourse, and more, to tell in particular what ample cause we have to rejoyce in Christ; that if we had nothing left us, but naked Christ,

1.

2.

3.

Cant. 5. 1.
Psal. 84. 1.

4.

*Quodcumque
Deo indignum
est, mihi expe-
dit. Tert.*

*Retaine com-
fort in God,
whatever
thou wantest.
Jam. 1. 9.*

Psal. 46. 1. -- 5.

Christ, in naked Christ we should have *Peace and Joy enough, John 16. 33.* Christ at the worst and poorest is a rich treasure; *whatsoever became him not as God, is expedient and profitable unto us*: even his shamefull & accursed death. And if his death be so joyous and blisfull, what shall his resurrection be, his ascension, session at the right hand of his Father, and intercession for us, with all the gracious execution of his Kingly and Prophetical office? Why should the want of temporalls disturbe our joy in this God of salvation?

Use 1. Of exhortation: To reteine our comfort, as the Prophet here doth. As all true-hearted Christians should stirre up themselves to rejoyce in God, and the sure mercies of *David*, while the meanes of grace and of worldly comfort do continue, so especially, *the brother of low degree should rejoyce because he is exalted* (in spirituall things) as high as any, and hath equall share in the God of salvation. In deepe povertie, in falling from a great estate, in deare yeares, in desolation by warre if it should come, in all troubles and afflictions, still we have a ground of joy, while God is in heaven, and can have recourse to the Christian heart at pleasure: Hold thine owne, remember thy evidences, make use of thy provisions; now is a time and occasion to say as the Prophet, *Although the Fig-tree blossome not, &c.* and as the Psalmist, *God is our refuge and strength, a very present helpe in trouble: therefore will we not feare though the earth bee removed, &c.* Although the stone cut my reines, my spleene

spleene paine me, or other diseases torment me; although I be put beside my meates, turned out to the wide world, my wife and children set to begging, my selfe shut up in prison, and wait for the day of execution; although I meet with a peevish and pestilent adversary at the law, be defamed, know not how presently to cleare mine innocencie, but goe for an evill doer, &c. *Yet I will rejoyce in the Lord, I will joy in the God of my salvation.* None of all this can drive away the great Comforter from me, but rather he will solace me the more for these discomforts in the world: Christ is left still, and the love of God, and the kingdome of heaven, to receive me out of the most miserable shipwracke. And the same God that now admits me a guest at his table, to eate of his sweet and fat things, will one day make me sit downe with *Abraham, Isaac,* and *Jacob* in the kingdome of heaven.

O my brethren, were not we our owne foes, and stood in our owne light, what comfortable lives should we lead even in the midst *of the valley of the shadow of death!* Were it not for passion, impatience, covetousnesse, doting on the fine things of the world, love of credit and reputation among worldlings, living too much the life of sense, formalitie in holy duties, securitie in putting away the evill day, and other corruption, certainly we should joy in our God all the day long, whatever the yeare be, or can bring forth: we might doe what we are commanded, *Phil. 4. 4. Rejoyce in the Lord alwaies,* and againe, *I say, Rejoyce.* No dearth, or other evill should

Psal. 23. 4.

should take us unprovided. It is our owne fault, that we totter or stagger at any time. Faith, hope, patience, contentment, and other graces, with the comforts of Gods holy Spirit, will set us as unmoveable as a rock in the sea, amidst the greatest waves and stormes whatsoever.

Reproofe to
them that
grow uncom-
fortable for
crosses.

Use 2. Of Reprehension: It is utterly a fault in Christians, if they bee melancholy and dejected, because of crosse yeares, bad harvest, losse in that or any other kinde, casualties, calamities, or other evils, that come by the hand of God or man: as if you had no hope in God, but onely in this present life, or in the things of this life; or as if God were not sufficient for your comfort and blessednesse without these temporalls; or had tied himselfe to meanes, as you are tied to the use of them: or as if you must needs gaine so much, at least save your selves harmlesse, otherwise God and you will bee friends no longer.

I know that in arguing you will not stand to these inferences, as truths, and will deny the adoption of Gods children to depend on outward comforts. But, he that whines, pines, sighes, is cast downe by the want of them, perhaps because he is something abridged of his former plenty, what doth hee but say in effect, that outward prosperitie is one signe of the childe of God? Consider and beware. It is a diabolicall straine, to call our adoption into question, for present want of comforts for the body: *If thou be the Sonne of God, command that these stones be made bread.* We dishonour God, torment our own hearts,

Match. 4. 3.

hearts, teare our owne flesh, shorten our daies, hazard our part in heaven, or at least make our way thither more unpleasant than we need to doe.

Use 3. Of Instruction. Wee see by this doctrine, what is the maine thing which we had most need to doe, even in our greatest peace and prosperitie, namely, to doe the same as the Prophet here had done; make this sure to our hearts, that the Lord is the God of our salvation; and every particular Christian to his owne heart in particular, he is the God of my salvation, therefore I will rejoyce in him; although these and these evils should come, strange, grievous, tedious, yet I will rejoyce in the Lord, I will joy in the God of my salvation.

Quest. This were worth the having; but how should I get it? I would doe any thing for it.

Ans. Tracke the foot-steps of this Prophet throughout this prophesie. It is not for every profane or sensuall liver to say, he will rejoyce in God, &c. Such are sent to weepe and howle for the misery that shall come upon them; and, woe unto you that laugh now, yee shall weepe; and, woe to them that are at ease in Sion; onely the righteous are called to rejoyce in the Lord, and they that are upright in heart to shout for joy and bee glad, *Psal. 32. 11.* Therefore,

First, look to the main, and be sure your peace be made with God. None but beleevers can rejoyce in God when great trials come; none else are righteous; none else have a faith to live by, *Hab. 2. 4.* The just shall live by his faith. He that deceives himselfe

Make this
sure, God is the
God of my sal-
vation.

Jam. 5. 1.
Luke 6. 25.
Amos 6. 1.

I.
Meanes to re-
joyce in evill
times.

in his faith, deceives himself also in his joy: Fancie, presumption, and self-love will leave a man in the luds, when he hath most need of comfort; well it may uphold him *while the fig-tree blossomes, &c.* but in the defect of these it faileth too, and makes him as penfive as before he was jocund.

2. Secondly, after the sorrowes of conversion at the beginning, be sure also to be duely affected with feare and sorrow when God is shewing his terrible workes in the land, such as pestilence, dearth, drought, divisions of *Reuben*, &c. The wise of heart will consider and lay it to heart, and by renewing his repentance, take off the controversie, so farre as it concerns himselfe, if it cannot be done for others. So did this Prophet, *chap. 3. 16. When I heard, my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, and I trembled my selfe, that I might rest in the day of trouble.* When wee teach joy in God amidst great calamities, we teach not an Atheisticall & Cyclopicall contempt of the judgements of God: God forbid; but to take off the edge & sharpnesse of afflictions by the exercises of humiliation. *Even reckoning makes long friends:* which is true of God and his people; *If wee would judge our selves, we should not be judged.*

1 Cor. 11. 31.

3.

Thirdly, be much and often in the dutie of prayer: the Prophets course in this chapter, *vers. 1. A prayer of Habakkuk the Prophet upon Sigionoth.* No stream of joy will run in a dry yeare, but that which springs up from the mountaine of heaven. If wee make our moane to our Father in heaven, and get
a com-

a comfortable answer from him, that is comfort that will sticke by us, and stay with us when wee have most need of it: *Aske, that your joy may be full.*

Joh. 16. 24.

Fourthly, because Beggars must not be chusers, nor may the holy One of Israel be limited, therefore resolve to wait the Lords leasure, *till he have mercy upon you, Psal. 123. 1, 2. with Hab. 2. 1. I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd.* Stay with God in his good wayes, at last there will be a vision of comfort. Hastinesse of spirit loseth many a comfortable returne of prayer. *He that beleeveth, must not make haste.*

4.

Fifthly, in seeing iniquity abound, which thou canst not helpe and redresse, yet be not senselesse, but moane thy selfe & the evill times before God, by fasting and prayer. Thus our Prophet made his moane, *Chap. 1. 2, 3, 4. O Lord, how long shall I cry, and thou wilt not heare! even cry out unto thee of violence, and thou wilt not save! why doest thou shew mee iniquitie? &c.* They that mourned for the abominations of Jerusalem in the time of peace, were marked in the foreheads in the time of trouble and desolation. None shall have the victorie over sinne, and the sad effects of it, but hee that holds up the quarrell against it, though in present he get but little ground both in himselfe and others.

Isai. 28. 16.

5.

Lastly, in seeing the oppression of men, (which

Ezek. 9. 4.

6.

Ecclef. 7. 7.

Solomon said, *is apt to make a wise man mad*) look up to God, & complain to him, and referre to him the righting of all iniuries: So did our Prophet, *ch. 1. 12. Art thou not from everlasting, O Lord my God, mine holy One? we shall not die, O Lord, thou hast ordained them for judgement: and, O mightie God, thou hast established them for correction. They are mighty, but God is mightier than they, and will pay them one day for all the desolations they have made on earth. Downe shall come tumbling one day both the Chaire and Tower of Babylon, and the whore that was drunken with the blond of Saints, and of the Martyrs of Jesus. Now they lay whole countries waste and desolate, to establish their idolatrie and superstition; The fig-tree blossomes not, neither is fruit in the vines, &c. yet both these Churches in their miseries have cause to rejoyce in the God of their salvation, and we for them. If we ply him well in prayer, we may yet see them reap in joy, after their sowing in teares; and as much rejoyce with Sion as ever we mourned for Sion. And in the mean time, at the very worst, Truly God is good to Israel, even to such as are of a clean heart.*

Rev. 17. 6.

Psal. 73. 1.

Ob. All this while you discourse of *temporals*, which it may be easie to want, and yet rejoyce still in the Lord; but what say you to persecution, to the broken heart, to the terrors of God in the soule, and other *spirituall evils*? how can we now rejoyce in the Lord, or joy in the God of our salvation?

Prov. 15. 33.

Ans. None of these may banish all ioy from the heart of a poore beleever; *Before honour* (saith

(saith Salomon) *geeth humility*; and before consolation, humiliation. *They that sow in teares shall reape in joy.* Psal: 120. 5. We will open this Text something largely, and therein satisfie the objection the more fully.

It is to be understood,

1. *Of the Church in generall.* The common estate of Gods Church in this world, is to bee under the Crosse, and the end of that is the Crowne of ioy and glory. A good issue there is of all the Saints trials: So in this Psalme, the Jewish Church had been seventy yeares in the hard captivitie of Babylon: *They hanged up their harpes at the willowes; they wept at the remembrance of Sion: their enemies flouted them, and required songs in their heavinesse:* too grievous to last alwayes, their God raiseth up a *Cyrus* for them, who shall send them home to their own countrey, and not send them empty, but with great riches and encouragements: and, sooner or later, the Church shall be rid of all tyrants and persecuters, Antichrist, Gog and Magog, and every enemy.

Psal: 137. 1,
2, 3.

2. *Of the particular members of the Church.* Each childe of God which is now under hatches, and often forc'd to water his plants, shall one day receive of the Lord double for all his sorrow and perplexitie: as in instances.

First, in the act of conversion unto God, there is much fear & sorrow, both by the law condemning, and especially by the Gospel aggravating sin to the height of heynousnesse. The Christian is *wearie,*

beavie

Mat. 5. 3, 4, 11,
28.

2 Cor. 7. 10.

*beavia laden, poore in spirit, mournfull, ready to de-
spaire. But here Christ comprehends him, and gives
him faith to lay hold on his merit, whereby hee is
blessed and comfortable, Math. 5. 3, 4. and godly
sorrow worketh repentance unto salvation.*

Secondly, in the holy acts of renewing our re-
pentance: for example, before a Sacrament, in
time of calamitie, at the worke of the Ministry, a-
waking and summoning the heart to make peace
with God againe for relapses: this costeth the
Christian some paines and trouble of conscience,
and sometimes he is very low brought; but all is
for setting a stronger and firmer peace in his soule,
Psal. 30. 5, 11. After a storme Christ ever brings
a great calme into the heart.

Thirdly, in mourning for the abominations of
the times. This takes away the comfort that others
have to the world-ward, and macerates a Christi-
an with vexing, grieving, sighing, praying, fasting:
but will procure the *marke* of deliverance in the e-
vill day, *Ezek. 9. 4.* and joy with the Church and
children of God, for whom sometimes he vexed his
righteous soule, *Esay 66. 10, 11.* And (saith our Sa-
viour) *Ye shall weep, & the world rejoyce, but your sor-
row shall be turned into joy: in me you shall have peace.*

Joh. 16. 20, 33.

Fourthly, in enduring the afflictions of the Go-
spel, or of the world, shame, reproach, losse, paine,
persecution for righteousnesse sake, shall be abun-
dantly recompenced with joy in the holy Ghost,
and the joy of heaven, *Mat. 5. 10, 11, 12.* The like
of suffering by the hand of God or men in common
affaires.

affaires. They that are well exercised by afflictions, shall one day be comforted, as *Lazarus*: all will end as a Comedie, in mirth and felicitie.

All this is metaphorically compis'd in the Text, by a figure of sowing and reaping, usuall in the Scripture: *Sow to the flesh or spirit: sow liberally, and reap liberally: the Lord gives bread to the sower: light is sown for the righteous, &c.* A wet and cold seed-time brings the husbandman afterward a plentiful and joyfull harvest: so the sad times and occasions that goe over Gods people, will first or last bring them a great measure of joy, comfort, blessednesse. Heare the limitations a little.

1. Not the teares themselves, considered in themselves, bring forth the joyfull crop, but *the sowing in teares*; *Esa* his teares were shed to no purpose: and in hell there will be *weeping and wailing*, but because there is no *sowing*, no good comes of it. It is onely the *precious seed* (in *vers. 6.*) that affords the good sheaves: and it is required it be *godly sorrow*, that we mourn for the absence of the *Bridegroom*, and that we *faint not when we sow*, neither in faith nor obedience. *In due time yee shall reap, if yee faint not.* It were unreasonable to sow in *September* and look to reap in *October*. No, stay till the moneth of harvest, and then see what blessing God will give: *The husband-man hath patience, &c. Jam. 5. 7.*

2. Of the joy that is to be reaped, here put for the *whole happinesse of a Christian*, as a *Christian*, both here & hereafter, according the Grecian salutation, *They joy before thee, according to the joy of harvest.*

Gal. 6. 8.

2 Cor. 9. 6.

Psal. 97. 11.

2 Cor. 7. 9.

Gal. 6. 9.

Iſai. 9. 3

harvest. In this life a Christian hath the beginning & first fruits of the Spirit, peace, joy, quietness, assurance for ever. In Christ he shall have peace: by the *Ordinances* comfort is to be had; and the afflictions would be too sharp and heavey, if there were not some mixture of joy. But in the world to come we shall have joy to the full: what is wanting now, shall be supplied then to the uttermost. This rich harvest will pay for all the cost, and labour, and patience, good measure, pressed downe, and running over.

3. Of the reaping of that joy, first it shall be *certaine*, which no husband-man can promise to himselfe: a Christian is sure to reape if he sow. *All the promises of God are Yea and Amen.* Secondly, it shall be *abundant*, not an hundred for one; but a thousand, yea, millions of degrees beyond our expences, *a farre more exceeding, and eternall weight of glory.* But many a poore husband-man reapes sparingly; scarce can pay his rent and live, &c. Thirdly, it shall be *in joy onely*, all teares for ever wiped from our eyes; no chaffe among our wheat, no darnell, nor weeds of any kinde. The joy of this harvest is never done, the barns never emptied, the provisions never spent, the labours no more repeated. It is no proverb for these husband-men, *Their worke is never at an end: No, they rest from their labours, and their workes follow them: henceforth they are blessed,* Rev. 14. 13.

Doctr. The sorrowfull seed-time of true Christians (in the exercises of humiliation and mortification) yeelds them a rich & ioyful harvest. They shall

1 Cor. I. 20.

4. 17.

Sorrowfull
seed-time
breeds Christi-
ans a joyfull
harvest.

shall be paid for all sooner or later. They *sow in righteousness*, and *reape in mercy*, *Hos. 10. 12.* they have their *fruits unto holinesse*, and the *end everlasting life*, *Rom. 6. 22.*

Reas. 1. Because of the *promise* of God. This in the Text is uttered by way of promise; and there be many the like promises in Scripture, which for the matter of them are precious, for the manner free, for the extent universall, and for certainty most faithfull, confirmed divers wayes, by oath, &c.

And why?

1.

2. Because they are *heires of blessing*, the Israel of God, partakers of the heavenly calling and promise. *Destroy not the cluster, for there is a blessing in it, Esa. 65. 8, 9.* They are as an *Oke*, whose *substance is in them*, though the leaves be cast, Chap. 6. 13. namely, in and by Christ, who makes them honourable before God, and capable of a sound and lasting joy.

2.

3. Because of the *precious seed* which they beare forth, and must bring home againe in the harvest. *The seed of God abideth in them*, and they sinne not as the wicked doe: that is, the gifts and graces of the holy Ghost, which are *without repentance*, of an immortall being, and immortall in the effect, 1 *Pet. 1. 23, 24, 25.*

3.

1 Joh. 3. 9.

Rom. 11. 29.

4. The very *field wherein they sow*, is ioyous and wholsome: I meane, the duties they performe, and ordinances they frequent. Prayer yeelds a comfortable answer of God to the soule: The Lords Supper affords much ioy and peace of conscience: hearing receives the glad tydings of the Gospel,

4.

Gospel, &c. In the field lyeth a treasure, he that buyeth it, goes away rejoycing.

5.

5. The shedding of these teares preventeth the matter of future sorrow: namely, the curse of sinne, the wrath of God, the deadnesse of heart, the reigne of lusts, the sting and feare of death, the bitternesse of persecution. Having mourned before, and kept even with God from time to time, there is the lesse sorrow now to be taken. Is not the guiltinesse gone? and a sure foundation laid for comfort?

6.

Causes of true
joy assured by
mourning.

6. As the causes of sorrow are removed, so the Christian by mourning makes sure to his soule all the causes of true joy: which are, the love of God, a part in Christ, inhabitation of the Spirit the great Comforter, the white stone and new name, the image of God in the soule, the testimony of a good conscience, interest in the prayers of all Gods people, a sanctified and safe use of all mercies, and afflictions, joyfull and assured expectation of the glory of heaven, *Rom. 5. 1, 2, 3.* Grant the full and the immediate cause, and the effect will follow.

Objection. What say you to the case of desertion?

Ans. It is one day of the sorrowfull seed-time; the harvest comes afterward, and the Eclipse will soone be over: in darkenesse the Lord shall bee a light unto me, *Mic. 7. 8.* Some lightsome passages there are in the meane time.

Sharpe Preachers make
you gainers.

Use. 1. If so, then by our sharpest preaching you receive

receive damage by us in nothing ; we make some weepe and take on for their finnes, we wring teares from them : wee take them off from their pleasures of sinne, which are for a moment. But while you are set a sowing in teares, you are set into the right way of reaping in joy. We give you the best counsell that can be given, and little deserve that outcry that is made against us; Oh this is bitter preaching, this man speakes not in love, he would make us all despaire, I thinke: and, Should not a Minister come with the spirit of meeknesse? Yes, but not meeknesse opposed to zeale: meeknesse to the bruised reed, or broken heart; to others, sharpnesse. A corrosive for some is wholsome, some patients need lancing: and all is well, that ends well. If our preaching bring you to an harvest of joy, no matter though it compelled you to sow in teares. And, what wise man will thinke his estate either so holy, or so safe, as to reject teares for a womanish passion?

Use. 2. If so, then it is a bootlesse thing to goe about to grieve or disquiet a godly Christian. Thou makest him cry perhaps; but to whom? is it not to his father in secret, who will put all his teares into his bottle? and is there not a rich crop arising out of this sad and dripping seed-time? A ridiculous conceit, to thinke of drowning a fish in a faire and pleasant river, in his owne element, he is where he would bee. Ridiculous also it is, to attempt the making a true Christian unhappy, or weary of his estate: for, even out of darknesse

ariseth

Enemies help
the joy of true
Christians.

2 Cor. 7. 10.

arise light to him, out of teares joy, one contrary out of another: the omnipotent grace of God who promised, will also doe it. Indeed for carnall men, you may so set them on weeping, that they may dye upon it: *Worldly sorrow causeth death*: But with the godly it is not so: God will ever hold them up by the chinne, and lead them through all their waves to a safe and joyfull harbour. Well may *Julian* and his fellowes mocke at this doctrine, and tauntingly heape up more indignities upon the Saints; but God will blesse them the more for their cursing: stay but till the appointed weekes of harvest, you shall see what it is to sow in teares.

Esteeme none
by present
grievances.
g

1 Cor. 15. 36.

Use. 3. If so, then iudge not the state of whole Churches, or particular members, by present afflictions: thinke them not presently miserable, after the seed is cast into the ground; it abides many a cold blast before harvest come. *It is not quickned, except it dye*, much lesse multiplied: in *July* or *August* you will see what is become of your Wheat and Rye. In the day of judgement at farthest, you will see the reward of true worshippers, & what confusion wil befall Papists, Atheists, scorners, hypocrites, idolaters, superstitious fooles, persecutors. *Then yee shall returne and see a difference,* *Mal. 3. 18.* Now there is a difference, but then it will appeare: now the iudgement of God is according to truth; but that is a day of the declaration of the righteous judgement of God.

Rom. 2. 5.
Sow still,
though in
teares.

Use. 4. To urge perseverance in the good wayes of God, notwithstanding discouragements, what

What if thou sowest in teares to God and righteousness? what if the whole season prove a cold, wet, blustering time, as the poore husband-man sometime findeth it? What if scarce a day goe over thy head, but thou either weepest, or sighest, or meetest some bitterness in thy life? yet is this an hopefull weeping; there is an harvest comming, to make amends for all: None shall abide with Christ *in temptation*, but Christ will appoint a *Crowne* unto him: And, as the mother goes through all her hard labour comfortably, in hope of a childe to bee borne, so must the Disciples of CHRIST through all tribulations, *Joh. 16. 20, 21, 22.* Faint not therefore, that yee may reape in due time; Be strong in the grace of Christ, Feare not: *Be thou faithfull unto the death, and I will give thee a Crowne of life.* These are evill times for the discouraging of zeale and piety; but remember this Text, *They that sow in teares, shall reape in joy.*

Luk. 22. 28, 29

Rev. 2. 10.

Use 5. A ground of patience in all suffering according to the will of God, especially for the cause, the service, the faith, the truth of God. Seed cast into the earth is not cast away, nor lost, but will be improved to good advantage: The husband-man willingly endures that cost, & adventures all to the blessing of God: And such is thy sickness, poverty, trouble in the world, & other calamitie, when thou hast made a good use of it: A little patience will make thee gainer thirty fold, sixty, an hundred, a thousand

Be patient in suffering for God.

a thousand fold more, if religion be the cause of thy trouble. The Martyrs sowed in teares, but because they carried forth precious seed, they brought their sheaves backe with joy, singing in the prisons and flames, triumphing over their persecutors, finding no ease to their mindes till they had recanted their recantations : Losing their lives, they saved them: sowing to the spirit liberally, they reaped life and immortality.

Comfort in
death, our own
or friends.

Joh. 18. 14.

ayable & desired
saves and joy.

Be painefull in
thy calling.

6. A ground of comfort against death, both our owne and our friends. Death is a kinde of *sowing*, though in *weaknesse*, mortality, and *dishonour*, 1 Cor. 15. 36. Many teares are shed at the parting of friends, of husband and wife, of parents and children, of Pastors and people. Death is *the King of terrors*, it hath a sting and bitterness : but where Christ comes, not only the sting is taken forth, but the nature of it is altered, & there is a joyfull resurrection, as a joyfull harvest, to make the body rise in honour, in power, in liveliness, and immortality, though sowne a weak and contemptible body. Christianity therefore here must command moderation to our mourning. Teares are naturall expressions of love and compassion : and *good men* (they say) *are easily dissolved into teares*. But seeing religion tells of reaping in joy, our hearts must thereby be fenced against immoderatenesse of grieving.

7. If so, let every one follow his particular calling painfully and faithfully, though with teares : Ministers in sowing the seed of eternall life in the hearts of their people : Rich men in sowing upon the

the waters, or obiects where they are never likely to finde their seed againe, 1 Cor. 9. 6. and poore men in praying abundantly for their Benefactors, for their Preachers, for their neighbours, for the peace of Sion : prayer is as seed cast into heaven, and therefore must needs be fruitfull : Therefore, though praying, preaching, governing, ordering of the family, & other duties, be a sowing in teares, accompanied with many difficulties, thanklesse offices many times, yet *hold not thine hand morning nor evening*; observe not the winde nor raine; he that doth shall neither sow nor reap in comfort, *Eccle/.*

11. 4.

8. A motive it is to beginning and renewing our repentance.

First, feare not the harshnesse of turning to God: Say not, a Lyon is in the way, a Beare will meete me in the streets; some trouble there is, but soone to be overtaken with peace and joy : trouble, but with promise : trouble, but nothing to the trouble and misery which impenitent persons reserve themselves unto, No sowing in teares, no reaping in joy. A lazie husband-man, that flies winde and weather, must looke for no crop in harvest : nor a lazie Christian.

2. Be willing still to renew your repentance, specially before the Sacrament; this hath abundance of joy in it: this bread *strengthens mans heart*, and this wine *makes it glad*, as *Psalm. 104. 15.* this feast of fat and sweet things will in present make us reap in much joy, though nothing to that which remains

Encouragement to repent of sinne.

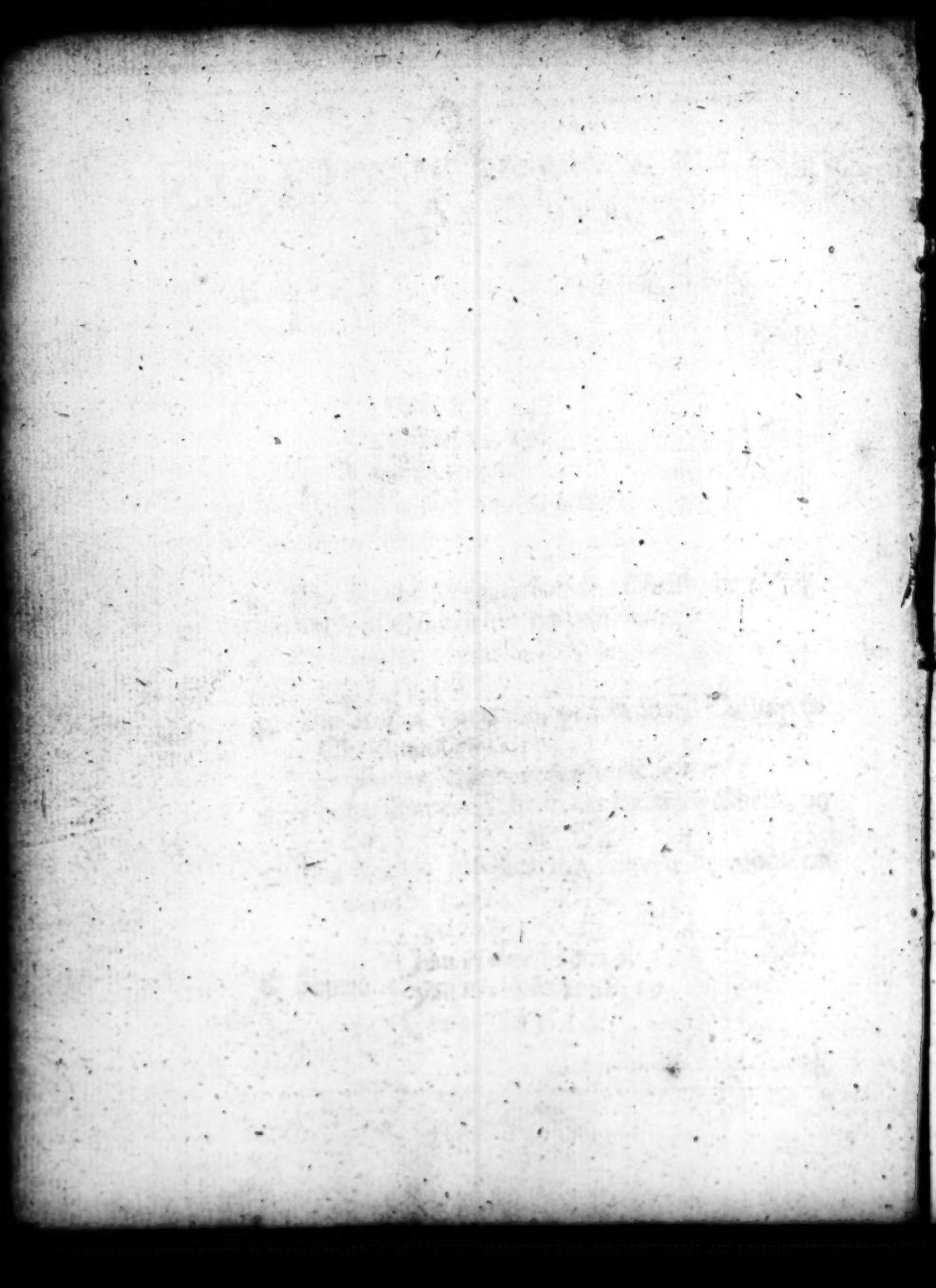
And to renew our repentance.

remains for hereafter. Presently faith is strengthened, and the joy of faith increased withall; and the Christian that hath gone worthily, shall walke in the strength of that banquet holily and comfortably for many dayes afterward. Therefore what if you sow a little in teares before-hand, whilest you examine your estate, bewaile your unworthinesse, confesse your sins, sue for peace with God, and to lay hold on eternall life: What if due preparation cost you well the setting on: endure all in hope of the harvest.

My brethren be awakened from security: you finde your evidences for heaven somewhat muddy, and that you had need renew your covenant with God, and Oh that you could get the old feelings, and the comforts that sometimes you had! To do that, renew your repentance; sow a little more, though in teares; digest all well, because you do all in hope; and with a promise, that *they who sow in teares, shall reap in joy.*

F I N I S.

XUM



876.4
13

THE SOULES IMPLANTATION INTO THE NATURALL OLIVE.

By T. H. //

Carefully corrected, and much enlarged, with
a Table of the Contents prefixed.

JAMES I. 21.

*Receive with meeknesse the ingrafted Word, which is
able to save your soules.*



LONDON,

Printed by R. Young, and are to be sold by Fulke
Clifton on New-Fish-street-hill. 1640.

that thou art an *Egyptian* to this day, therefore the Lord will requite thee in thy owne kind: and that thou art now weary of their society, and art not able to live with them, and art loath to be seene amongst them, and darest not shew thy selfe to come within the compasse of a broken heart, lest thy drunken companions revile thee for the same, and say, art turned a Puritan now? will you bee of their company? and then thou swearest thou knowest them not. This is a shrewd signe thou shalt never enioy the company of those poore Saints in glory.

The third use is a ground of instruction: and we hence learne how to make choice of our companions. Learne of our Saviour, the broken hearted sinners, are the best for society in the world, and therefore reioyce thou in their company. Let us not thinke much to come to such, as Christ comes to: let us not thinke that the basenesse of their persons, or the meannesse of their estates, will be any cause for us why we should discard or disdain their company. Be sure that thy soule bee farre from this carnall distemper.

Happily thy carnall friend will say, Thou wilt disgrace thy person to keepe company with such as those are. Make answer for thy selfe, and against their face, and say, They are my betters: yea the Lord Iesus Christ blessed

Y^e 3.
Chuse the
broken hearted
for companions.

blest for ever, keeps company with them, and shall not I doe it too? The Lord Iesus desires no better company, and shall I goe any further? If he bee a sound broken hearted sinner, its no matter what his condition be. As the Apostle Saint *Iohn* saith; *That you also may have fellowship with us*, 1 *Iohn* 1. 3. Why, (may some say) what great matter is that? The Apostle saith, our fellowship is no small matter: for it is with God the Father, and with Iesus Christ. There is never a poore soule, though hee goe barely, and fore meanelly, but if his heart bee truly humbled, his fellowship is with Iesus Christ which is no little matter. *2 Cor.* 13. 14. when the Lord had honoured the Jewes there came many citizens to them, and took hold of the skirt of a Jew, and said, *We will go with you: for we have heard that God is with you*. So doe thou. Dost thou see a broken hearted man, lay hold on his skirts, dwell in that house if thou canst, and say, I will live with thee for ever. God is with thee: nay, the Lord is in thee: yea, the company of an humbled soule is even a corner of heaven here upon earth. It is so in truth, and therefore let it be so in your judgements. What is it to be in heaven? *We shall be ever with the Lord*: this is to be in heaven, 1 *Thes.* 4. 17. Is this to be in heaven? Then wheresoever thou art, thou art with Christ; thou art in heaven.

heaven. Whensoever thou art in the company of a broken hearted sinner, thou art with Christ; and therefore in heaven: and whensoever thou comest into their company, Christ Iesus will give thee the meeting. Your fashionmungers count it a matter of credit to have Court fashions: this is the Court fashion, and the Court is where Christ our Lord and King is: Christ dwels in such a house, and in such a heart; and therefore as thou dost hope to be with Christ for ever, rejoyce to be with such persons: this is the onely way that a man must take to chuse his company. Doe good to all neighbours, and all Christians, and hope well of all, but reioyce especially in those whose hearts are truly broken in the sight and presence of the Lord.

4. It is a ground of thankfulnessse to all that are truly humbled before God. Thus you ought to have your hearts stored with thankfulnessse: nay, to stand and wonder at the goodnessse and kindnessse of God, I would have a man spend all his time this way. When the Lord Iesus hath gone through many Countries, and passed by many rich, and honourable, and great ones of the world, and that he should looke in at a poore family, and knocke at a poore mans doore, and that hee should looke in at a poore wretched heart of a wife or of a child, this is marvellous mercy

Y^e 4.
Be thankfull
for this great
respect of
Christ to thy
poore soule.

cy. If a great person, especially a Prince or Monarch, did looke into a poore mans house, or come to visit a man in prison, what would the world say? Oh, the like was never heard of, the King himselfe in his owne person, lighted there, and staid there, and went into the dungeon, and conferred with him a great while; Men would bee besides themselves if they had this favour from the King. In *Luke* 1.43. when *Mary* was with child of the Lord, and came to visit *Elizabeth* shee said to *Mary*, *Whence is this to mee that the mother of my Lord should come to mee?* I see no ground nor reason for this, there is no worth on my part that I should looke for such favour. Now if shee were so ravished with the presence of *Mary* the mother of Christ, what maist thou bee then in regard of the presence of Christ himselfe that is come to lodge in thy heart? Thou hast cause to be ravished with admiration, and to say, *Whence is it that not onely the mother of my Saviour, but even my Saviour himselfe, should come to me? What to visit mee that opposed him? and to visit me that have preferred my base lusts before the blood of the Lord Iesus Christ? Whence comes this?* It was that which *Solomon* tooke notice of in the first of *Kings* c.8.v.28. for when he had buile the Temple, and the Lord had engaged himselfe by promise to come and dwell in

in the same, he said, *Is it true that the Lord will come to dwell upon the earth? Behold the heaven of heavens is not able to containe him, much lesse this House that I have made.* As it was in the materiall Temple, so much more in the spirituall Temple: for thy heart is his Temple. Therefore thou maist reason thus with thy selfe, and say, *Is it true? will the Lord dwell upon the earth? the heaven of heavens cannot containe him;* and shall this earthly then mud wall, this earthly Tabernacle, and this sinfull wretched heart? Oh that the Lord should come to dwell in such a soul! this is a mirrour of mercy. Doe you humble soules as the Centurion did when Christ was come into his house. *I am not worthy* (saith he) *that thou shouldest come under my roofe; but speake the word onely, and my servants shall be whole.* So say thou Lord I am not worthy that thou shouldest come under the roofe of this sinful wretched heart, only send thy Angels to visit me, and thy word to comfort me: but for to come in thy owne person from heaven to such a poore creature as I am; the Angels must come from heaven to wonder at this mercy, and to magnifie the Lord for it: therefore as you haue received Christ, walke worthy of him and be thankfull to the Lord for the same.

Vjs. 5.

The last use of this Doctrine is for exhortation. You see the meanes that God appointed

appointed for the conveyance of grace, and mercy to you, nay, that Christ himselfe may take possession of you, and it is the way and meanes that will never deceiue you. Would you have Christ to dwell in you? then be humbled, and bee not wanting to your selues, and then Christ will never bee wanting to you: labour to get this humiliation, and Christ will come immediately into your soules. Have a heart but rightly disposed, and without all question Christ will come to comfort and refresh thee upon all occasions. You see the way to get a Saviour to come and dwell in you, then walk in that way, and give no rest to thine eyes, or any quiet to thy heart, before thou hast gotten this frame of heart. Take heed of all distempers, doe not thinke the time long, and say, I haue waited long, and many a yeere; and I have looked many a wishly long look and yet I cannot heare of the Lord Iesus to visit this poore perplexed heart of mine. If the Lord seeme to delay in the performance of his promise, say as David did, *Ah, when wilt thou comfort me? Psal. 119.82.* Nay, lay the blame where the blame is, and consider thy owne sturdinesse and vilenesse: it is thy owne fault why Christ comes not: thou wilt not open, and therefore Christ is not come: thou dost not prepare for him, and for this cause it is that thou dost not enjoy the

They that
would haue
Christ dwell
in them must
be willing to
be humbled,

the company of such a blessed Saviour: as St. Peter saith, 2 Pet. 3. 9. *The Lord is not slacke, as some men count slacknesse,* but the Lord takes the best season, and is long suffering towards us. When the season is, wee shall have it, for it is not his slacknesse. The time is not long, doe not thinke so, hee hath not forgotten to be gracious to a poore humbled soule: but looke into thy owne heart and way and see thy owne folly there. Hast thou repared often, and waited long, and yet thou hearest no newes of a Christ; and of mercy? Ah goe to thine owne heart, and say, Surely I am in fault, the wound is in my self: others have received a Christ, and he would have come into my heart too, for ought I know. Nay, he is as willing to come to thee as to any, but thy owne hasty heart shuts the doore against him: therefore be abased kindly, and the Lord will come, and not tarry. Did you ever account of the coming of Christs presence to you? Was the presence of Christ ever worth the having? and would you not have him to come into your hearts, that will bring grace and glory, and mercy, when he comes? as *Luke 19. 9.* when Christ was come into the house of *Zacheus*, he said, *This day is salvation come to thy house.* So that when Christ comes, mercy and all comfort comes. Is not Christ, and salvation by him worth the having?

If

If ever you hope for Christ, whip out all buyers and sellers out of the Temple, and then you shall heare newes of a Saviour to take possession of you.

I have spoken of the meanes how to get an humble heart; now let me give you two motives to provoke you to it.

First; consider what an vreasonable thing it is, that thou shouldest rather keepe out the Lord Iesus Christ, than cast out a company of base lusts. It will stick one day hard upon that mans heart, when he shall see the marvellous excellency of that redemption which Christ hath wrought, and the beauty of that grace which Christ workes in the hearts of his, and the glory and happinesse which hee hath prepared for, and will bestow upon his servants: when (I say) in the houre of death, or in the day of judgement, he shall see himselfe utterly deprived of this grace in Christ; he will then gnaw his owne flesh that hee hath lost heaven and happinesse (it may be) for one base lust. The covetous man will say If I had cast away the world, I might haue had Christ and mercy: and the Adulterer will say, If I would haue cast away my base lusts and corruptions, Christ would haue dwelt in my heart, and would haue purged my heart: and the proud hypocrite will say, If I had laid away my owne vanity, and my owne pride, the Lord would haue taken possession

Motus 1.

session of my soule, and hee would have brought glory, and salvation, and comfort. Ah woeto me that ever I was borne, that I would not part with base lusts, and with wealth, but that I was content rather to part with Christ Iesus, than to forgoe these corruptions. What an unreasonable thing is this? he will curse himselfe one day for it.

3 As it is unreasonable, so in the second place what an vncomfortable thing will it bee: Ah think of it in time: for the time will come, at the great day of account, when we shall need a Saviour and crave his presence, and be forced to desire Christ to come to us, What a cut to our hearts will it then bee, that we have shut our hearts against him? When the sins of thy youth shall seize upon thee, and thou shalt see hell gaping ready to swallow thee up, and destruction ready to take possession of thee, and Sathan shall lay grievous accusations against thee; and time (I say) shall then come that thou wilt say, Ah that Christ would come to saue and helpe me a poore forlorne wretch! Will it not then be a galle to a mans heart to thinke of it? It will make him say, With what heart can I looke for grace or mercy from Christ, before whom I haue preferred the world, and my base lusts, and the delusions of the world? and when the Lord Iesus
Christ

The Soules ingrafting into Christ. 129

Christ by his mercy did labour to allure me, and said openly to me, *My sister, my love, my dove, my undefiled*, I would none of him: it is that *Christ* whom my heart rejected, and whose blood I trampled under my feet, and shall I now come to him for mercy? Nay, how justly may the Lord answer me as he did those people in *Jeremy*? *Jer. 2. 27.* who in the time of their trouble did say, to the Lord, *Arise and helpe us*: but the Lord made them answer, and said, *Where are the Gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy Cities are thy gods, O Iacob.* So will it bee with you: you must away one day, and goe before the Lord *Iesus*: die you must, and to judgement you must come, to give an account for all. Can you answer one of a thousand? can you stand against the fiercenes of his wrath? Ah, how will those wounded soules be helped? Onely by a *Christ*. Then *Christ* and grace will bee worth something. When you lie looking every houre for the last gaspe, then you will cry for mercy, and *Christ*, and would give a world for him: but *Christ* will make you answer, and say, Remember the time wherein thou wouldst not have mee to rule, or right that heart of thine: thou wouldst not have mee to sanctifie thee, and wouldst thou have me

to save thee now? No, no: let thy bale lusts and corrupt companions save and succour thee, and procure consolation to thy soule, wofull comforters are they all: you will then think it a terrible thing that this Christ Iesus (which now you will not have your Saviour to purge and sanctifie you) shal then be your Iudge, *2 Thess. i. 8. The Lord Iesus shall come in flaming fire, rendring vengeance to all that know him not.* Thou that wilt not have Christ to take away all thy sin, & to rule in thee, and thou that hast thrust Christ out of thy heart, and from thy house, thou wilt wish that thou mightest never come to judgement: but Christ will come to thy cost. Thou wouldst not have Christ to rule in thy heart: therefore he will come in vengeance to execute upon thee all those plagus threatned, and which thou hast deserved; and then stoppe him in judgement, if thou canst. Now the way is ready, and the meanes set faire before your eyes: take the right course, and the Lord Iesus will not deferre to come suddenly, doe you what you should, and Christ will doe what you desire.

Ob. Ah, saith one, it is marvellous hard to bid adieu to all lusts and corruptions, and to cut off the right hand, and to cast away the right eye, and to part with every darling distemper. Ah, saith the covetous man, if I could have Christ and the world too then

then I could be contented to have Christ : and the Adulterer saith, If I could haue Christ, and my Queanes, and my lusts: and the Hypocrite saith, If I might haue Christ and my secret haunts of heart, then I would be willing to yeeld; but if all those corruptions must be sacrificed, and if Christ must take away all my corruptions from mee, and worke all in mee, this will be tedious.

Answ. It will be bitter and tedious at first, but it will quit all cost in the end, and it will never repent you then of all your teares that you haue shed, nor of all the anguish of heart which you haue had, when you shall haue mercy and bee for ever comforted thereby, and by this meanes haue a way made to everlasting life. I would haue the heart of a poore Christian doe as *Shechem* saith the heart of *Hamor* did when he would marry *Dinah* *Gen. 34. 22. 23.* *Come let vs be circumcised as they are. Shall not their cattell, and their substance, and every beast of theirs be ours?* Their hearts are great and their wealth is mighty, and all this shall be ours. Thus he perswades the hearts of the people to yeeld to him in it onely, but through the desire of their goods. Let mee plead so with the soule of an humble sinner in this kind: thou must thinke of humiliation as the *Shechemite* did of circumcision; I must never see the face of drunken-

nesse more, I must bid adieu to all carnall profits and pleasures: Ah this goes to my heart, this pinches indeed, this strikes to the quicke. They would bee circumcised though it were painfull: how much more maist thou reason with thy owne heart, and say, It is redious and irksome, but it wil be comfortable hereafter. Let us bee circumcised and bid adieu to all our lusts, shall not all the substance of Christ Iesus be ours? Let us forsake the world to have Christ, and not onely mercy shall bee ours, but euen every grace and comfort shal be ours, as the Apostle saith, *The God of all comfort and consolation is ours.* If thou wilt be humbled, and part with the world, and cut away every lust, and throw away all whatsoever, then all the pleasures of his right hand shall bee ours: and all the happines of heaven shal be ours; nay, all the fatnesse of the earth shall be ours. Suppose I must part with these, I shall haue Christ for my riches; and if I part with friends, I shall haue Christ to stand by me, and if I part with honour here, I shall haue Christ to honour me; and if I part with joy here, I shall haue those joyes which are not conceived by the heart of man. You fathers speake of it to your children, and you husbands speake of it to your wives; let every soule be humbled, and take all mercy. Shall not all be ours? Fathers ad-
vise

*Alfatim di-ues
est, qui cum
Christo pauper
est, Hieron.*

vise your little ones, and friends advise one another.

Ob. But the poore soule saith, I confesse nothing should bee hard, and nothing should be deare, and I hope nothing shall bee too hard for me, so that I may gaine a Lord Iesus Christ, if I know mine owne heart, and if I know it not, let the Lord make it knowne to mee. I see no sufficiency in my selfe, over my sin to succour mee, and I have had a care to be burthened, and yet I see not a Saviour.

Answ. I answer to this; Is this true? and is thy heart humbled as thou saist? then I say, the Lord Iesus Christ is come, and hath come many a day though thou perceivest it not. So soone as thy soule is thus disposed, the Lord Iesus comes, and that suddenly too, though thou knowest not at what time. As when *Jacob* fell asleepe upon the stone, and the Lord had made known himselfe to him, he said, *Surely the Lord was in this place, and I was not aware of it.* So I say, thou hast beene truly humbled, and the Lord Christ is truly come, and thou knowest it not.

Ob. But can this be that the soule should be possessed of Christ, and not apprehend a Christ?

Answ. Yes, it is not onely possible, but it is too ordinary: and the reasons why it

Gen: 28. 16.

Christ neare
the soule, yet
not discerned
for 4-reasons
in us.

is so, and the hinderances which keepe a soule from seeing, they are these foure in particular: for there be foure lets on our part.

1. First, Christ may come into thy soule, and thou dost not know him. As one man comes to another mans house, and happily one that he hath loved and desired too: yet his ghesse is such, and the distance of the time so long since he saw him, that he may be there and his friend never the wiser, so thou maist complaine that the Lord Christ is not in thy soule, & yet knowest not when he is there: this is the ordinary mistake in the soule, as it is in the sight. *Mat. 14. 25, 26. 27.* Christ comes to his Disciples walking upon the sea, and they were all affraid, because they had thought they had seen a Spirit, and they cried out for feare: but Christ said, *Be not afraid, it is I.* Christ was then most neer to comfort them, when they had thought it had bin a Spirit to affright them: and the fault was in their understanding, they could not discern him. As it was in the bodily sight, so it is in the spirituall eye: thou saist, it is many a day since the Lord Iesus did open mine eyes, and burthen my soule, and made me weary, and made my finnes loathsome to my selfe, and I could even be content to be rid of my selfe, to be rid of my sin. Whence comes it that thou art content to see thy sin? and whence is it that thou art burthened with

with it, and that thou art content to be
rid of thy selfe, and sin, and all? Is it not
from Christ thy Saviour? whence is it that
thou art content to lie under the word of
God, and to be disposed by it? Is it not from
Christ? Did you never heare of a poore
countryman that went to the King in his
hunting, and asked him where the King
was? It hath been so in many deare saints
of God, as *John 20. 13. 14. &c.* after
the death and resurrection of Christ,
Mary went to looke for him, and the An-
gell said, *Why weepest thou?* and whom see-
kest thou? Oh, saith shee, *Because they have*
taken away my Lord, and I know not where
they have laid him. Her soule did yerne af-
ter Christ, and shee enquires of Christ, for
Christ, and thought him to be the Gardi-
ner. Christ said to her, *Mary why weepest*
thou? then shee turned her selfe, and said,
Rabboni, that is, Master. *Mary* loved Christ
and was acquainted with a Saviour; yet
now because of the suddenesse of it, she
understood him not, and therefore shee as-
ked him for a Saviour. So I may say to thee
poore humbled soule, *Why weepest thou?*
and thou saist, Oh, I seeke a Saviour, if
you can tell me the way whereby mercy
may be derived from him to my soule, I be-
seech you advise me of it; if you know the
way how I may carry my selfe before

the Lord, that I may find mercy in his sight let me know it. The truth is Christ is there, it is he that makes thee looke after a Christ, and it is Christ that makes thee seeke unto him for mercy; thou seekest to a Christ for a Christ.

Secondly, as the soule of a poore sinner knows not Christ though he meet him in his way, and out of the weaknesse of his judgement, and by reason of his ignorance, hee knows not his presence: so in the second place thou attendest not to the Lord Iesus when he is come: therefore he comes meekly, and quietly, and calmedly and spiritually, notwithstanding thou regardest him not. Christ came into the midst of his Disciples when all the doores were shut, and they attended not to him: so thou knowest not of a Christ, because thou attendest not to him and his coming. Consider this well: the maine hinderance is this, when the heart of a poore Christian is marvellously taken aside with his owne weaknesse, and distempers, and troubles, and his mind is all upon them, Christ passeth by and hee regardeth not: as *Luke 24. 5.* when *Mary* came to seeke for Christ, the Angell said to her, *Why seeke you the living among the dead?* So this hinders an humble soule from the knowledge of Christ: wee looke upon our corruptions and rebellions, and rub the sore daily

daily, and we thinke thus, can grace bee in such a heart as this? and will the Lord dwell in such a heart as this, thus vile, and thus pestered with many base corruptions? Thou canst never see him there. Why seekest thou a Christ to comfort thee, amongst thy owne corruptions, that would hinder thee from seeing him, and from receiuing mercy from him? It was not for want of eyes that *Hagar* did not see the well, but because shee did not search for the Well: so it is with a poore soule.

The well of life is in Christ, there is the fountain of all grace and mercy, the well is hard by us, nay it is within us: but alas we sit like *Hagers*, and thus wee lye and perish in our discouragements. If a man prepare for some great person, happely some King or deare friend, and one that he hath long looked for: if he comes not, then he gets him into a close walke, and there hee sits sighing and mourning for his absence; and while he sits thus, the man is come and hath bene long in the house before hee thinkes of any such matter, and when he comes in, he begins to aske if the King or his friend be come. Oh, say they, hee is come long agoe: where have you bin? we wondred what was become of you. Iust so it is here: for when we are weldred in our owne sorrow, and thinke thus, Oh, when will it
once

Simile.

Simile.

once be? The soule looks long for Christ to comfort him, and because hee receives not comfort, he goes into the dungeon of desperate discouragements: and then the Lord Iesus comes to refresh that soule, though hee perceives it not. A man may sit long in a darke cellar or dungeon before he can see when the Sun comes into the house and shines there: but let him come from the cellar, and then he shall see the Sun shine cleerely. So when the Son of righteousness shines into a man, and reveales himselfe, he gets him downe into his distempers, and will not looketo a Saviour, the Son of righteousness is come and shines, and hee perceives it not. And as *Phillip said, Iohn 14.8. Shew us the Father and it sufficeth.* Then *Iesus saith unto him, have I beene so long a time with you, and yet hast thou not knowne me? he that hath seene me, hath seene the Father*: he desireth to see the Father, and yet when hee seeth Christ, he seeth the Father. So it is with this blessed frame of soule: for when a poore soule mourns under the burthen of sin, and desires that the word of God may prevaile with it, and take all away, then he desireth to see Christ: this is the Spirit of Christ humbling, and breaking, and waking: it is the Spirit of Christ that makes you willing to part with siane. Hath Christ beene so long with you, and do you not know him? The

The third is, because we judge Christs
presence by our owne sense, and by some ex-
traordinary sweetnesse that the soule ima-
gins should be with him if Christ were there.

This is the nature of every poore creature:
he sets up a kind of imagination in his owne
head, and thinkes if Christ were come once
there would bee extraordinary sweetnesse
and joy. Now setting up this imagination
in his owne conceit, hee will heare no o-
ther evidence if he cannot find this, and
so mis-judgeth the presence of Christ. This
was the failing of *Gideon*, for the spirit of
Christ, came to him, and said, *The Lord is
with thee, thou mighty man of valour.* And
Gideon said, *Oh my Lord, if the Lord be with
us, why then is all this befallen us? and where
be all his miracles that our Fathers told us of,
saying, Did not the Lord bring us up from E-
gypt? but now the Lord hath forsaken us, and
delivered us into the hands of the Midianites*
judges 6. 12. 13. The Angell knew what he
said: but marke what he replies, And hee
would not be perswaded that the Lord was
there, because the enemy had the upper
hand: he thought God was not present
with them, because the enemies were vexing
them, and prevayling against them: but
the argument was naught, for the Angell
was certaine of that which he spake. Iust so
it is for all the world with the poore
broken.

broken-hearted sinner that now is oppressed with many corruptions. Sometimes when the faithfull ministers speake to them and say, Goe in peace you broken-hearted sinners, the Lord is with you; Oh, say they, *if the Lord were with us, why doth all this befall us?* Why are our minds so ignorant, and our hearts so vile and sinfull? and why are our corruptions so violent. Can the Lord be here and so many weaknesses too? The Lord hath done great matters for them, that he hath done good too, and they have rejoyced with ioy vnspokeable and glorious: the Saints of God haue been more then conquerours through him that loved them, and have subdued their corruptions: but yet we are under the power of our sinfull, poysonfull, venomous hearts still. Can the Lord bee with us, and all these abominations not onely presse in upon us, but even captive us? Yes, you mistake the presence of Christ, he is as well with you in the opposing of sin, as in the overcoming thereof: therefore the argument is false. The same Apostle that was sometimes more then a conquerour, was sometimes led captive, as *Rom. 7. 23.* and hee that did walke after the spirit of Christ, had the *Flesh lusting against the Spirit, and the Spirit against the Flesh, Gal. 5. 17.* This is your imagination, that if once the King come to your

The Soules ingrafting into Christ. 141

your house, and keeps court, no Traitor
must come there; yes, Traitors are true
where the court is, they follow the court;
for there they thinke to accomplish their
villany. And you thinke if the King come
to your house, he must hug you in his arms,
and presently promote you to all honors so
the soule saith, If Christ were with me, I
should have abilitie to doe my duty, and I
should have more power against corrup-
tion. Though wheresoever Christ is, there
is sight of sin, yet this extraordinary sweet-
nesse doth not follow: but because they
have not this, they thinke they have not
Christ. It is just with the soule in this case,
as if some Gentleman should receive the
King into his house, and yet he would not
be perswaded the King was come, because
he did not presently send for him into the
presence chamber, and advance him to some
great place of honour: he is there, though
he will not presently send for you. This
was the fault of *Thomas*, *Iohn 20. 25.* hee
would haue tied the certainty of Christs
resurrection to his owne sense, and if hee
could not doe this, and that, he would not
beleue that Christ was risen: for so the
Text saith, the Disciples all saw it, and did
witness it, but he confines all to the com-
passe of his owne sense; except he could see
in his hands the print of the nailes, and thrust
his

Simile.

~~his hand into his side~~, he would not belecue
 Iust for it is for all the world with the poore
 humbled; broken soule: When a man de-
 pends upon sense and some stirring appre-
 hension: Oh, saith he, if I could see that e-
 uidence of Gods love, and had that affi-
 rance, and if my heart could thus breake
 for my sin, and if I had this ability with all
 care and cheerefulnesse to all holy duties,
 then I could beleue that Christ were come:
 this I told you before, you will not beleene
 that the King is come to your house, except
 he will send for you presently into his pri-
 vy chamber, and make you the favorite of
 the Kingdome. And therefore it befalls the
 soule of a poore sinner as it did good old Ia-
 cob, Gen. 45. 26. his sonnes told him that
 his sonne Joseph was alive, but his heart did
 faint, for he could not beleue it; but when hee
 saw the Chariots that his son had sent for him,
 his spirit revived within him, and he said,
 It is enough, Joseph my son is yet alive, &c.
 Thus it is with us, we have the messengers
 of God, and the testimony of Scripture to
 confirme the presence of Christ, but we will
 not beleue except wee be charioted with
 that power and ability, and that feeling, and
 except you have your hearts fully satisfied
 according to your owne imaginations, you
 will not be perswaded that Christ is come
 into your hearts.

The

The fourth also is on our part. Bee it so that either we have abilitie to know a Christ and that we see his comming in, and that we doe not mis-judge the presence of Christ and doe not account of his comming by our owne sense: yea, though wee were in the chamber of presence, and have had much experience of Christs presence with us, yet there is another hinderance which keeps off the poore soule, and that is, when oureyes bee hindred that wee cannot see Christ though he were before us: when the sting of conscience remaines, and the fiercenesse of some temptaion presseth in upon us, or some worldly inconvenience sits hard upon us, and that our thoughts are wholly taken up with them, and the strength of our imagination is wholly bestowed vpon those, how to prevent them, so that wee cannot see Christ: when a mans mind is thus wholly imployed, and all his thoughts thus busied, partly about the guilt of sin, how his conscience may be quieted: and partly about temptaion, how it may be removed so that hee hath no leisure to see Christ, though he knew him well if he were but in the calmnesse of his heart. It befalls a poore soule in this case as it did the Disciples that were going to *Emmans, Lake* 24. 16. for when Christ came and joyned sides with them in their travels, and went with them, the

†

the Text saith, that *their eyes were bidden that they should not know him*. See the ground of the holding of their eyes: Christ presented himselfe in his owne proportion; therefore the fault was not in the substance that they did see. The fault was, not in the care; for that was not hindered in any measure; neither did Christ blind their eyes any way; for their eyes were thus farre opened, as to see the way, and walke cheerfully in it. What did hold their eyes then? leaving extraordinary things to God: it was this, their thoughts were so busied about the death of Christ, and his resurrection, that they did not know Christ though he were with them and therefore Christ asked them this question; *What manner of communication is this that you have one to another, and are thus sad?* And the one of them said to him, *Art thou only a stranger in Ierusalem, and hast not knowne the things which are come to passe there in these daies?* And hee said unto them, *What things?* And they said unto him, *Concerning Iesus of Nazareth, which was a Prophet, mighty in deed, and word, before God, and all the people. We trusted that it had been hee which should have redeemed Israel: and beside all this, to day is the third day since these things were done, and whether hee be risen againe we know not. Wee find this by common experience, a man that hath his*
mind

Luke 24. 17.
&c.

mind possessed with some sad meditation, though his familiar friend be neere him, yet he discernes him not : so the Disciples saw not a Saviour though he were in their presence: therefore in the 32. verse, when Christ had opened the Scripture, and revealed himselfe to them, see what they said, *Did not our hearts burne within us, when hee talked with us?* As if they should say, Wee had pregnant testimonie enough of the divine presence, but we had no eyes to see it : the burning of our hearts was argument enough that it was Christ that spake to us. So when the soule of a poore broken-hearted sinner is taken up partly with the hurry of imaginations, partly with the violence of some temptation, and partly in regard of some worldly miserie that falls upon it, it is so taken up with it, that it cannot see the Lord Iesus Christ, though hee hath sensible experience of Christ, and the heart burnes in love to Christ. This is the reason why many a poore soule, when Sathan lets flie at him, and some heavy temptation presse in upon him, reveale never so many comfortable promises, yet by reason thereof we find it by experience, that alwayes those distressed spirits forget whatsoever is spoken, & all their mind and talk is upon the evill, and the violence of the temptation, and they attend not to the comfort, and to the promises re-

vealed to them : their eyes are held in this manner, that though they are neere to Christ, and even in the privie chamber, yet they will not take notice of Christ, because their hearts are thus held off from the apprehension of his presence. In *Psalm* 73: 23. when the Prophet *David* was fallen into a desperate perplexitie, because of the prosperitie of the wicked, so that he began to question his owne condition, at last hee said, *Nevertheless, I am continually with thee: thou hast holden mee by my right hand.* He could not see Gods providence over him, and his presence with him, because his mind was so taken up with the prosperitie of the ungodly: he saw all their pompe, and their glory, and how *their eyes stood out with fatnesse*, and that he was beaten every night: by reason hereof (I say) hee saw not God upholding of him, and going with him.

So gather up the former passages; partly through ignorance, because wee know not Christ when we see him, and partly through carelesnesse, because wee attend not to him when he is come, and partly because we misjudge the presence of Christ upon false grounds, and partly the eyes are hid by the hurry of some temptation, or some worldly extremity, that we cannot see Christ though he be with us: these be the first hinderances on our parts.

And

The Soules ingrafting into Christ. 147

And as it is thus with us, so there are other hinderances which let us that we cannot apprehend a Christ, and they are these.

First, in generall; as we deprive ourselves of consolation in Christ, so the Lord Iesus through our just deserving doth withdraw himselfe from us: As in *Esay 18.7. I will waite upon the Lord that hideth his face from the house of Iacob, and I will looke for him.* And in *Psalme 31.22. I said in my hast, I am cut off from before thine eyes: neuerthelesse thou heardest the voyce of my supplication, when I cried unto thee.* Both these places doe make it cleere, that many times though the Lord Iesus is neere the soule, yet he apprehends it not.

Now the Lord Iesus hides himselfe upon three causes especially.

1. When the Saints of God fall into some grosse sinne, and some scandalous offence, or else tamper with some bosome corruption, and are at truce with it, though it be but some infirmitie; then the Lord Iesus justly hides himselfe, and withdrawes the apprehension of his presence from such a soule. For these are the termes whereupon the Lord hath promised to reveale himselfe, to wit, so farre as wee labour to walke with him. If the Saints of God fall off from him, and breake off themselves, it is no wonder though the Lord Iesus hide himselfe from

And for three reasons in Christ.

them: he is with them while they are with him. No longer, no further doth Christ engage himselfe to bee with us, but upon these termes, *Iohn 14.21. Hee that hath my Commandements, & keepeth them, he it is that loveth me, and he that loveth me, shall bee loved of my Father, and I will love him, and manifest my selfe to him.* The Lord will manifest himselfe to us: upon what grounds? If wee will love him and keepe his Commandements. But if we breake the condition on our parts, and falsifie that wee have promised to doe, no wonder though the Lord withdraw himselfe from us. You see it is the tenour upon which he promisetht his presence. Now if the Saints of God fall scandalously, and be overtaken with some grosse sin, this builds up the partition wall, that Christ cannot be discerned: as it was with *David, Psal. 51.10.* where hee saith, *Create in mee a cleane heart, O God, and renew a right spirit within me:* hee was even to begin the world new againe. And it is Gods wise dealing with his owne servants: for God will not brooke sinne in his owne servants: and they must know, if they will have him to dwell in them, they must not give way to any base sinne, if they doe, hee will withdraw himselfe from them: not that God forsakes finally whom hee loved once, but hee will take away the sense and apprehension

hension of his presence, that though he is there, yet the soule shall not see it. And also when they give way to some secret distemper, and are at truce with some infirmity, and they will be parlying with it, and meddle too much with it, it is just with the Lord; and ordinary, to withdraw the presence of his grace from such a mans soule. If a Christian be overtaken somewhat more than ordinary, with a peevish spirit, or if he be something too eager for the world, so that hee grow cold in holy duties, and is in danger to lie and dissemble for his gaine, it is just with God, that this man should scramble for his comfort, and welter up and downe without any evidence of Gods love, And also though a Christian commit not sinne outwardly, yet if hee give leave to any sinne, and be at truce with it, though they seeme to hate it, and yet let their meditations runne upon it, and parley with some secret imagination, &c. it is just with God to hide himselfe from them. And others there are that live with men, and see their evils, and yet will not reprove them. I have knowne many of those to have gone out all their dayes without any comfort. And it is no marvell though they cannot see Christ, because they themselves build up the partition-wall betweene Christ and them: the Lord Iesus Christ is not able to

brooke it, that hee is thus sleighted and neglected, and that any sinfull base distemper should bee attended to, to keepe company with it rather than with Christ: Christ Iesus distastes it infinitely, and therefore withdrawes the apprehension of his presence from such a person.

The second cause why the Lord hides himselfe, is, when the faithfull servants of God begin to grow carelesse and luskish to holy duties; and because God hath made knowne his good will to them, therefore they begin to grow carelesse and secure. When the Lord seeth this, that they doe abuse his favour, so that now they begin to grow secure and heartlesse, and to slag, and to grow sluggish, it is just with the Lord to e-strange himselfe from that soule, and it is just that that soule should find himselfe lost, that hee may quicken up himselfe. When Christians grow cold in prayer, and carelesse in holy duties, the Lord taketh away the light of his favour, and hee leaves those sluggish hearts to themselves: nay, God is forced even against his will and mind, even for the good of those Christians, to take away the comfort of his presence: so that now they begin to thinke they never had grace. If the Lord did not thus, they would never mend their pace, nor quicken up themselves to any holy duties. And this is the
reason

reason why many lie downe in sorrow, and thinke they never had any grace at all : the Lord seeth it, and perceives it, that unlesse he should bring them to this extreme hazard, they would never be drawne out from that desperate securitie : but by this meanes in the end God makes them find their hearts and tongues againe, and makes them consider from whence they are fallen. Oh, saith the Lord, mercy is as good when you have it, as when you want it, the time was, when you filled heaven and earth with your prayers, and you could pray earnestly, and you could give the Lord no rest : you prized opportunities, and now you have many opportunities and slight them. It is just with God, when we begin to be thus tongue-tied, and to be secure, and to thinke all is wel (now the Lord hath humbled our soules, and pardoned our sinnes, and shewed us his favour) for a time to leave those soules of yours, though he save you in the end : to send you a hell upon earth, that so you may strive to receive that mercy and comfort which formerly you had, and now have sleighted. Thus hee dealt with the Church in *Cant. 5. 2, 3.* when Christ knocked at the doore, and said, *Open to mee, my sister, my love, my dove, my undefiled ; for my head is filled with dew, and my lockes with the drops of the night :* she made answer in this manner, *I have put off*

*Psal. 30. 6.**2 Sam. 22. 7.**Simile.*

my cost, how shall I put it on? I have washed my feet, how shall I defile them? Now when Christ withdrew himselfe, then shee found her feet againe, and followed Christ with much labour from place to place, and could not be content till she had found him. And so it was with the holy Prophet, I said in my prosperitie, I shall never be removed: but when he saw God going away from him, see how he bestirres himselfe: Oh, saith hee, I cried to thee, O Lord, in the time of my trouble. Then he could pray, and heare againe, and recount Gods former goodnesse, and performe his former duties. I have seene the father deale so with the child, when the father is going on in his journey, if the child will not go on, but stands gaping upon vanitie, and when the father calls, he comes nor, the onely way is this, the father steps aside behind a bush, and then the child runnes and cries, and if he gets his father againe, hee forfakes all his trifies, and walkes on faster, and more cheerefully with his father than ever. So when the Lord Iesus Christ sometimes makes knowne himselfe to us, and would carry us on in a Christian course cheerefully, we are playing with trifies, and grow carelesse, and cold, and worldly, and remisse in prayer, and dead-hearted, the onely way to quicken us up, is, to hide himselfe, and to make us give our selves for lost, and

and then they that could scarcely pray once a weeke, now will pray three or foure times aday.

Thirdly and lastly, the Lord doth hide himselfe in his infinite wisdome and fatherly care by way of prevention, that his servants and children might not fall into some evill. Hee will not bestow the sense and sweetnesse of his favour upon them, lest they should bee proud thereof, and pranke up themselves in regard of their priviledges, and bee carried with contempt of the weaknesse of their fellow brethren: nay, if they had that which they desired, there were no living with them: therefore the Lord in his care and goodnesse is faine to hold them to hard-meat, and to keepe them to a spare diet. Hee seeth it sutes best with the hearts of wayward sinners; onely hee lets in some incklings of his favour and grace, and upholds the heart with so much mercy as may beare it up, and yet but with so much. Thus the Lord deales with us as a wise father doth with his child, hee seeth if he had his portion in his hands, he would be riotous and carelesse, and therefore it is wisdome not to trust him with his estate, but to keepe him low, and to keepe him upon dependance, that hee may have better subjection from his hands. So it is with the Lord, he seeth that wee have unruly hearts, and

Simile.

Simile.

and that if wee had that evidence of Gods mercy made knowne to us that wee would have, we would be so proud, and so haughty, and so full of contempt, and so censorious, that there were no living with us: therefore the Lord keepes us short, and holds such soules low, and keepes us only in some hope, to hold up our soules: and the more dependance the soule hath, the more observance hath the Lord from us. Experience proverth it true, *I have many things to write unto you*; but you are not able to beare them now, you are not capable of them yet. As it is with a little barke, if it should have a great maine mast, and broad saile cloathes, then in stead of carrying it, it would bee overthrowne by them: therefore men proportion their mast according to their shippe or barke, and if it have skilfull Mariners, they strike saile when they come into the shallow or narrow Seas. This is the reason why the Lord deales so with us: the soule is like the ship, and the sense of Gods love and mercy is like the saile that carries us on in a Christian course: and if we get but a little saile of mercy and favour, we goe on sweetly and comfortably; but if God give us a-bundance of assurance, our cursed rotten hearts, would overturne, and in stead of quickning of us, it would overthrow us: so that though God doth it the fault is in our selues.

The Soules ingrafting into Christ. 1071

selues. That I take to bee the ground; why many a poore Saint of God hath smoaked out his dayes in doubting and making question of Gods mercy and goodnes; and at the houre of death God hath given them a full assurance of mercy, and so carried them full saile to heaven: they were not able to beare this before. As a faithfull Minister of God once said to a poore woman that had beene long time questioning her selfe, and doubting of her salvation, when at last the Lord made it good unto her soule that Christ was her owne, then the Minister sayd to her, The Lord will not alwayes giue his children a cordiall, but he hath it ready for them when they are fainting. The comfort of Gods spirit is better *then wine*, Cant 1. 2. Now when a man hath a proud, haughty, selfe-conceited heart, if he had much of this cordiall, hee would forget himselfe, and trample upon every one; and therefore the Lord reserues this great mercy to the last: this deprives a Christian of abundance of sweetnesse, that otherwise God would bestow upon him. Let every man therefore goe to his owne heart, and examine it; if while God is pleased to keepe us under hatches, and to knock off our wheelles, and leane us in the dust, if yet in the meanest degree we can snarle with Gods providence, and say, *Why do I pray,*
and

Note.